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THE CATHOLIC CHURCH IN THE UNITED STATES AND MISSION WORK.[1]

THE subject "The Catholic Church in the United States and Mission Work" which I have been requested to treat, presents a twofold aspect: what mission work has done for the American Church; and, the present duty of the American Church to the missions.

WHAT MISSION WORK HAS DONE FOR THE AMERICAN CHURCH.

Two periods distinguish the history of the United States: the Colonial and the National. No brighter page illumines Christian annals than the record of the labors of the Jesuits, Dominicans, and Franciscans, in the first days of the discovery of this country and during its early settlement. A second chapter of Church history begins with the establishment of the American Hierarchy, an event almost synchronous with the adoption of our Constitution. The names of the pioneers of this period—Carroll, Cheverus, Flaget, Dubourg, Badin, Gallitzin, England, Cretin—are an inspiration to their successors to-day; the present Church is a monument to their apostolic zeal, as well as, be it added, to the splendid generosity of Christian Europe, without which the prodigious results which they achieved could never have been accomplished.

[1] This paper, changed to suit the form of presentation in the REVIEW, was written at the request of His Eminence Cardinal Gibbons, and read, except a few passages summarized for the sake of brevity, at the annual meeting of the Archbishops, held this year, at the Catholic University, Washington, D. C.

Foremost among the agents of this generosity was the Society for the Propagation of the Faith: "Gratitude imposes on us"—wrote Cardinal Gibbons, addressing the Directors of this Society in the name of the Fathers of the Third Plenary Council of Baltimore—"the pious duty of publicly recognizing the signal services the beneficent Society for the Propagation of the Faith has rendered to the young Church of the United States. If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree with branches stretching from the shores of the Atlantic Ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society, gentlemen, that we are indebted for this blessing."

Whatever it is and whatever it has, the Catholic Church in the United States owes everything as truly to mission work as did the ancient Churches of Asia Minor, Greece, and Egypt.

The Present Manifold Duty of the American Church to Missions.

The present duty of the American Church to missions is as manifold and as burdensome as are the spheres and needs of mission work to-day. The spheres of work are:—

1. The Indians, who number about a quarter of a million, and of whom forty odd thousand only are Catholics—i. e. one fifth.

2. The Negroes—in number, maybe, 9,000,000, with a Catholic element of not much more than 100,000; one ninetieth.

3. Cuba, Porto Rico, Hawaii, and the Philippine Islands, (leaving place, in case of need, for the Republic of Panama), owing to their new political relations with the United States, are now ours in their religious needs; *nolens volens*, the Catholic Church here will be held to answer for them by the public opinion of the world.

4. Hundreds of thousands of emigrants of Catholic origin are flooding needy dioceses—to which help *must* come from outside sources, if the new-comers are to receive efficient religious attention in the stress of their first years of residence; this provided, they cannot but become an integral part of the self-supporting Church in the near future.

5. Poor dioceses, where Catholics are few and scattered over

vast territories, as in certain districts of the South and West, also need help from without, at least temporarily.

6. Our Protestant fellow-citizens, whose claim to serious attention presses more closely now than when the Fathers of the First and Second Councils of Baltimore urged all Catholics to join in an Association of Prayer for their conversion.

7. There is the indisputable obligation on the Church in the United States, as on the Church everywhere else, to bear its proportionate share of the burden of Foreign Missions. It is suggestive to find the principle on which this obligation rests given expression in strange quarters; thus, in an article dealing with armed strength as the first requisite of peace, Anatole Leroy-Beaulieu writes: "Deeply untrue to the spirit of the Gospel and of the New Dispensation are the so-called Christians—whether Catholic or Protestant, French, English, or German—who confine all their sympathies and all their earthly aspirations to the region of an exclusive nationalism, as if they were the only nation chosen of God."

Ways and Means of Mission Support.

The magnitude of mission supply and support, a burden second only to the maintenance of the Church already firmly established, simply staggers a thoughtful mind. This magnitude, a quality that may be said to be inherent in every Catholic work, since whatever is Catholic must necessarily be stupendous, makes the obligation of providing ways and means all the more unavoidable and insistent. By virtue of the trusteeship under which the Church administers the goods of God, she may not slack nor cease mission effort for one hour while a single soul of the thousand millions still heathen has not had opportunity to know of Jesus Christ and to profit by the salvation that comes through Him, nor while one soul already His is not amply provided with priestly service. Hence the vast army of martyrs, confessors, and virgins she must keep in the field, and the supreme importance of its abundant equipment and support. The fulfilment of this latter part of her obligation necessitates a perennial income of millions of dollars. What ways and means are likely to best enable the American Church to meet its share of this responsibility?

Two resources are at command: church collections and organization. Church collections cannot be frequent: numerous calls lessen the response. The number of collections for general diocesan purposes already instituted may not be increased indefinitely. Among the general collections one is devoted specifically to missions, that ordered by the Third Baltimore Council chiefly for the Indians and Negroes, but of which a part, in certain circumstances, is apportioned to the Society for the Propagation of the Faith. In 1905, the amount of this collection allotted to the Indians and Negroes, approximated—exclusive of a special bequest—$100,000; and yet, during the same year the *Indian mission work alone* necessitated an expenditure of almost twice that sum, over $197,000; while dioceses containing hundreds of thousands of Negroes had to be satisfied with allotments ranging from $1,000 to $3,000.[2]

Church collections for mission purposes are helpful, but in the nature of things cannot be sufficient. Organization must, therefore, be the necessary mainstay of mission support. Two methods suggest themselves—particular and general: particular, i. e. separate societies each devoted to a special field—one for the Indians, another for the Negroes, a third confined to emigrants, etc.; and general, i. e. an organization of universal scope, appealing for all—the sum total of its receipts to be apportioned according to the needs of each.

Special societies, when their manner of appeal varies, and they are conducted in a spirit of charity, have their usefulness. But when many such appeal to the same constituency and adopt methods practically identical, they are apt to cross lines, and one of two results usually follows; if active in the same district the strength of one weakens another—rather, as in the case of numerous collections, the multiplicity of appeal bewilders or deadens

[2] Thus:—

	NEGRO POPULATION.			RECEIVED.
Charleston, S. C.	800,000	Catholic	1,000	$2,000
Little Rock, Ark.	375,000	"	250	1,500
Savannah, Ga.	800,000	"	2,000	1,500
Natchez, Miss.	1,000,000	"	2,251	1,000

etc.

popular interest and all suffer; or, if one society preëmpts, as it were, a community, the local sense of Catholic obligation toward other missions than the one thus specially represented, is blunted or entirely lost.

The obvious limitations of special societies and the indisputable obligation binding all Catholics to support, in proportion to their several means, the general mission needs of the Church, necessitates an organization of universal scope. Although fully aware that it is within the competency of the American Church to originate such a general organization, an impartial mind may not overlook the fact that this Church is officially indebted to an association of this nature already existing, namely, the Society for the Propagation of the Faith. The origin and nature of the obligation mentioned may be clearly recognized in the light of the following circumstances. The visits of an American Bishop—the Rt. Rev. Louis W. Dubourg—and of his Vicar General, in 1815 and 1822 respectively, to Lyons in France, were important factors in bringing to pass the formation of the Society; hence, the Church in the United States has ever held a foremost place among the missions it has succored. The very first moneys collected were divided into three equal parts; of them one-third was sent to the missions of Asia, and two-thirds to those of this country, being divided between the dioceses of New Orleans and Bardstown. From that time—1822—until the present, $6,000,000 have been distributed among seventy odd dioceses; a few figures can not but prove interesting:—

From 1822 to 1872	New Orleans	received	$124,160 00
" 1823 to 1865	Baltimore	"	56,758 80
" 1822 to 1867	Louisville	"	159,816 40
" 1823 to 1869	Cincinnati	"	119,569 00
" 1828 to 1891	Charleston	"	199,795 00
" 1829 to 1864	Boston	"	52,839 20
" 1838 to 1866	Dubuque	"	119,398 20
" 1847 to 1866	Buffalo	"	110,214 20
" 1846 to 1888	Galveston	"	249,210 20
" 1844 to 1866	Milwaukee	"	56,480 80
" 1827 to 1866	New York	"	112,345 00
" 1844 to 1891	Oregon	"	171,294 00
" 1829 to 1859	Philadelphia	"	51,161 40
" 1844 to 1866	Chicago	"	99,068 80

From 1837 to 1872 St. Louis received	. . . . .	$196,155 60
" 1850 to 1872 St. Paul "	. . . . .	95,785 00
" 1853 to 1884 San Francisco "	. . . . .	45,600 00
" 1852 to 1900 Santa Fe "	. . . . .	167,700 00
" 1847 to 1893 Vancouver "	. . . . .	141,400 00

Because of this generosity it followed naturally that American Bishops, in the earlier periods of Synods and the aftertime of Plenary Councils, never let pass an opportunity of expressing their gratitude to the Directors of the Society. But they went further: they solemnly declared themselves for its establishment and furtherance in the United States. The twentieth decree of the First Council of Baltimore reads: "The Fathers urge that throughout these Provinces, the pious Society for the Propagation of the Faith, which has existed in France with such profit to religion, be extended and encouraged;" and each of the two succeeding Councils emphasized and amplified this decree. Finally, in October, 1897, the Archbishops at their annual meeting in Washington formally approved the appointment of a Director General for the United States and the opening of a Central Office. Notice of this intended action having been previously submitted to Rome, His Eminence the Cardinal Secretary of State wrote to Cardinal Gibbons:—

Most Eminent and Most Rev. Sir:—

The Holy Father has charged me with the pleasant duty of making known to your Eminence his satisfaction on learning that in the United States of America you mean to organize on a better and a wider basis the work of the Propagation of the Faith. On the one hand, the increasing needs of the missions, and on the other, the consoling progress that the Catholic Church has made in this second half of the nineteenth century in the United States of America justify the hope that the project of the above-mentioned organization will be generally welcomed and encouraged.

The august Pontiff relies especially on the well-known zeal and readiness of the Archbishops and Bishops of America to furnish whatever may conduce to the increase and spread of our most holy religion. Of these sentiments and hopes of His Holiness, will your Eminence please apprise your worthy colleagues in the Episcopate, in order that they may be favorably disposed toward the priest who has

been appointed by the General Council of the Propagation of the Faith to undertake the organization of this most deserving work.

Assuring your Eminence of my profound esteem, I am,

Your Eminence's most humble and devoted servant,

M. *Cardinal* RAMPOLLA.

Rome, July 2, 1897.

These are the circumstances which give a very special character to the relations binding the American Church to the already existing general missionary organization of the Propagation of the Faith.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH AND OUR HOME MISSIONS.

Interesting as these relations may be from the historical standpoint, their preëminent and practical value consists in this, that they constitute the Society for the Propagation of the Faith not only the preferred agency through which to fulfil our obligations to foreign missions but also an advantageous means of ministering to our home mission needs—Indians, Negroes, island possessions, emigrants, and poor dioceses—which are as much within its range of administration to-day as were our wants sixty years ago. That the Society itself so regards present conditions is clear from its continuance of disbursements for the purposes named to the present time: in 1905 over $46,000 was thus dispensed. The special adaptability of the Society to our needs is freighted with advantage for more reasons than one:—

1. The appeal through its agency carries with it an extraordinary weight of papal authorization. Pope Gregory XVI raised the Society to the rank of universal Christian institutions. Every Pope from its origin has issued letters of strongest approbation. "We were pleased to exalt by our recommendation," wrote Leo XIII in his encyclical *Nomen Christi*, 24 December, 1894, referring to a previous letter, *Sancta Dei Civitas*, on the same subject, "a society of which the humble beginnings have been succeeded by a rapid and marvellous development; a society upon which our illustrious predecessors, Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX bestowed praise and spiritual

favors; a society which has given such efficacious aid to the missions throughout the entire world and which promises them still more abundant assistance for the future." The present reigning Pontiff, Pius X, has not failed to add his own strong words; in a brief, dated March, 1904, raising the Feast of St. Francis Xavier, the Patron of the Society, to the rite of a Double Major for the universal Church, he writes:—

> Wherefore, we are filled with the pious hope that this noble association will grow in strength day by day under the intercession of St. Francis, and that before long, by the abundance of its fruits, the number of its associates, the liberality and zeal of those who contribute their alms, it will prove to be true this sublime and striking fact, that, as Christ established His Church, in which there is salvation for all who believe, so God in His own designs brought forth the Society for the Propagation of the Faith, to make the Gospel light shine before those who do not yet believe.

2. It is not only exceptional papal authorization that gives special weight to the appeal made through this Society; back of it is a unique spiritual treasury—the prayers, Masses, sufferings, and martyrdoms of its apostles; to it did Ozanam rightly trace the source of its great success: "A mysterious power has been given to us, and the spirit of our Saviour has descended upon our unworthy offerings, by the blessings of the Pontiffs, the Holy Sacrifice offered wherever an altar is raised, and the prayers of martyrs who never die without remembering their benefactors. Such is the providential character of the work: the part which God has taken and the one which He has left to us."

3. It gives the appeal in behalf of home missions the further advantage of an organization the test of whose efficiency is not only the sum total of receipts, but a widening and revivifying of Catholic life. It calls out the spirit of sacrifice, making the basis of its weekly or monthly offerings little self-denials within the power of all; walking home from work once in the month instead of taking a trolley car; foregoing the pleasure of a single cigar, a glass of soda water, a Sunday paper, etc.; its requirement of the Our Father and Hail Mary of morning or evening prayers with the invocation of St. Francis Xavier, safeguards and promotes

daily devotion; while its bi-monthly *Annals*—the modern equivalent to the *Acts of the Apostles*—is truly marvellous in the reach and effect of its influence on souls, good, bad, and indifferent: only God knows the number of conversions from sin, where other means have failed, and the numerous vocations due to its simple pages. All in all it would be hard to find a better exemplification of "the Communion of Saints" than this Society with its triple bond of almsgiving, self-denial, and prayer. In this fact, no doubt, a large measure of its hold on the popular Catholic heart finds explanation; for it does hold that heart strongly; it is from and of the multitude; otherwise, its very system of organization, demanding, as it does, the constant loyalty of hundreds of thousands of willing workers, would prevent its success. Indeed, lack of confidence in this feature of its system seems to have been one of three weighty reasons holding back the greater American progress of this Society previous to 1897. These three reasons were: (*a*) the sentiment that a considerable part of the United States was still in a primitive condition of mission life; (*b*) this condition being recognized, diffidence or rather delicacy withheld action on the part of the Directors of the Society, lest any movement on their part might borrow the appearance of pressing a needy debtor; and (*c*) some, whose opinion could not but be regarded as influential, were convinced that the Society could not attract in this country the great number of unselfish workers required to make successful its method of collecting very small offerings from a multitude of members. Serious misgiving in this regard occasioned the suggestion at the meeting of the Archbishops that, in place of a cent a week as in other countries, here the stipend should be five cents a month; so that the organizers of bands of ten members would have a maximum of twelve calls a year to make on each member, instead of, as under the weekly arrangement, a maximum of fifty-two. Results justified the wisdom of the suggestion's acceptance. In the Archdiocese of Boston within four and a half years, over $84,000 were collected, and of this amount more than $75,000 represented the accumulation of five-cent monthly offerings. In New York, like remarkable results have been achieved. There is no longer ground for doubt, therefore, that the Society's method of collecting can be unsuc-

cessful among American Catholics. With the whole country organized as Boston or New York, a very moderate estimate of the yearly income would be $900,000.

Neither need there be apprehension that the work would win more than its share of service or hamper other works; the irksome duty of collecting alone occasions an ebb and flow in the ranks of collectors that prevents undue preponderance. In a parish of which the gross receipts approximated $17,000 per annum, the best result the keen interest of priests devoted to the cause and the good-will of the people could effect in the fourth year of organization was an annual sum total of $220. Careful consideration, moreover, led to the conclusion that the moderateness of this result was due not only to the Society's self-limiting collecting method, but also to the fact that interest in the missions increased the income for local Church purposes; and thus, automatically as it were, a proper balance between the two interests was established. The presentation of the tremendous mission burden of the Church seldom failed to arouse new interest in the parish, the strong condition of which was immediately realized to be an evident prerequisite to the succor of the Church in its weaker places. More than one priest has found the words of our Divine Lord verified in the experience of his own parish: "With the same measure that you mete withal, it shall be measured unto you again."[3] An evidence of the same effect on a larger plane is the experience of the Archdiocese of Boston where every general charity—Peter's Pence, the Negro and Indian Collection, etc.—has been enlarged since the introduction of the Propagation of the Faith.

[3] The faith of the priests, it may be added, did not wait upon this demonstration. e object and method of the work explained, not one of a hundred pastors approached efused his coöperation; nor in a single instance was there need to appeal to the argument from authority. In some cases the Society was welcomed as an old friend: 'A bare-footed boy,'' said one, "I raced across Irish meadows to collect the penny a week. Come when you like.'' Another remarked: "For sixty years I have recited the 'Our Father,' 'Hail Mary,' and the invocation to St. Francis Xavier every morning; I will be glad when all my people are members." The same old acquaintance came to light among the laity. "The *Annals*," remarked a teacher in a Normal School, applying for a collector's card, "has brought me back to my boyhood in Germany and the dearest memories of my life." "I am glad,'' said another, "to do what my father loved to do in his day.''

The Assumed National Character of the Society.

A certain aspect of the Society merits a word by itself. It has sometimes been assumed that the Propagation of the Faith is a French institution and therefore handicapped by national restrictions. Every organization must be founded somewhere; the place of origin naturally becomes the seat of government; efficiency and convenience require that the board of officers be of the country of foundation and main supply. In this sense, the Society for the Propagation of the Faith is French; so, too, is the Society of St. Vincent de Paul; but one no more than the other is national in purpose, scope, influence. On the contrary, both are Catholic as the Church itself; with this difference, maybe, between the two, that after events rather than a preliminary plan determined the universal extension of the Conferences, while the keynote of the Propagation of the Faith from the beginning was Catholic; it was organized *ex professo* to assist the universal apostolate, and not be confined to any country. The remarkable steadiness and constancy with which it has maintained the Catholic character and never permitted nationalistic feelings to deflect it for a moment from the path of impartial devotion to the universal Church is magnificently evidenced by the way the Society has won and held the confidence of the Continental nations between whom jealousy, particularly in the field of foreign influence, is ineradicable and ever alert. The world knows the tense national prejudice that characterizes the Teuton and Celt, yet every year Germany sends its large offering to the Society; and never once in the history of eighty odd years has a suspicion been breathed that even in the remotest way its Directors permitted themselves, in the distribution of the Society's aid, to foster French interests. The words of Ozanam still ring true: "It continues to exist only by forgetfulness of personal predilection and national susceptibilities; by union in the collection, and catholicity in the distribution of its resources."

Local Management and Allotment of Funds.

A question of moment is: Can there be any assurance that the Directors of the Society would give what our ecclesiastical

authorities would consider due respect to the wishes of the latter in regard to local management and the proportionate funds to be allotted to our own mission needs?

In regard to local management the normal course of the Society is the institution in each country of a National Council; at least, such a Council with the Archbishop of Westminster as a member exists in England. Following precedent there may be no reasonable doubt but that the Directors would authorize a like institution in the United States, and that a suggestion from the Archbishops would be decisive in the choice of its personnel.

As to the division of funds collected here between our own missions and those of foreign lands, no more could be expected for the latter than what mutual agreement determined to be our fair contribution toward their maintenance; while the National Council's opinion could not fail to be accepted as a safe guide in the home mission allotments. Did our annual resources reach $900,000, it is neither impossible nor improbable that by far the greater part[4] would be left at our own disposition for the evangelization of Indians, Negroes, the newly-acquired island possessions, etc. Should any serious difference in the matter arise between the National Council and Central Committee, then there remains the alternative of an absolutely independent American organization, for the formation of which such a divergence of opinion would present a sound reason.

Meanwhile, it may be observed, the fact of this general organization becoming universally efficient need not interfere with any collection or special society already existing or to be established in the future. The conviction may be ventured that the greater knowledge of particular needs which the general organization is sure to spread—since each of these must be given prominence in its own appeals—can hardly fail to benefit the bodies identified with these particular interests. Even at present thousands of dollars are contributed annually for special purposes through the Propagation of the Faith, the charitable interests of whose members is aroused by the information supplied by the *Annals*. There is no reason why this publication should not serve even in greater measure than at present as a common medium for reporting the

[4] Say, approximately two-thirds.

progress and furthering the welfare of the different missionary undertakings.

Self-Interest and the Foreign Missions.

The conviction will bear reiteration that self-interest, as well as duty, necessitates a full and keen realization of our obligations to foreign missions. Devotion to this cause is, in the minds of many, the strongest and most vital present influence in Protestantism. In proof, call to mind by way of example the *Student Volunteer Movement*, which recently celebrated at Nashville, Tennessee, the twentieth anniversary of its initiation. From the Report of its Executive Committee we learn that the whole face of the globe is really dotted by the churches and parsonages of its 2,953 workers who are stationed in nearly every country and province of the four continents. The Report says: "The Student Volunteer Movement has touched by its propaganda nearly, if not quite, one thousand institutions of higher learning in North America . . . Because the Volunteer Movement . . . is a movement for *foreign missions*, the principle of its efficacy is to be found in the going forth of its members to the foreign mission fields. . . . It is gratifying therefore to note that the movement has on its record the names of 2,953 volunteers, who, prior to January 1, 1906, had sailed to the mission fields. . . . Not less than fifty denominations are represented in the sailed list. . . . A thorough and systematic study of missions has been made by a great multitude of young people. In four hundred institutions there have been 1,049 classes thus engaged, while in the various young peoples' societies and missionary societies of our various churches this number has been largely increased. . . . *Benevolence has been stimulated in all lines of Church work. . . . The religious life of many institutions of learning has been deepened by this movement, while all Christian organizations of young people have been greatly helped.*"[5]

If unselfish devotion to foreign missions has proved a vital power to sectarianism, to Catholicism—it goes without saying—the same devotion must be, from its very nature, the breath of its life. Profoundly convinced that the stone of support of foreign

[5] *Literary Digest*, March, 1906.

missions would give solidity to the foundation and superstructure of the Catholic Church in England, Cardinal Wiseman entered into the project of a Mission Seminary while England itself was crying for priests and churches; and in the progress of the faith there English ecclesiastics will tell you that no factor has had greater potency than Mill Hill College. Cardinal Manning did not hesitate to say: "If I did not know how to find means to build a school"—and those who know his work know that for him there was no stronger term of comparison—"I would not refuse alms to extend the Gospel to the heathen." Holland to-day, to the close observer, is exemplifying the same principle. May God hasten the day of our own American House for foreign missions; in the interim ours be the fruitful duty to steadfastly uphold the hands of the one great international agency upon whose aid their maintenance largely rests.

The Directors of the Society for the Propagation of the Faith in France or the Central Office in this country have had no inkling of the preparation or presentation of this paper. The writer has neither authorization to speak for them nor present official connexion with the Society. Any value there may be in the suggestions or opinions expressed is simply the outcome of an experience of four and one-half years in establishing the association in the Archdiocese of Boston. If their presentation should serve, be it ever so meagrely, the good of the great cause at stake, then he will have reason to be ever grateful to His Eminence for the exceptional opportunity presented by his gracious request.

JOSEPH V. TRACY.

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THE DEVOTION TO THE SACRED HEART.[1]

I.

THE great and encouraging exhibition of Catholic piety set before the world in the celebrations which took place in Rome on the occasion of the Jubilee year of 1900, is still fresh in

[1] See M. l'Abbé Bainvel: "Dévotion au Cœur Sacré de Jésus," in the *Dictionnaire de Théologie Catholique*, Fasc. XVIII and XIX, Paris, 1906; and "Le Règne du Cœur de Jésus," second edition, Paris, 1899.

our memories. These celebrations were preceded by a pontifical act which the Holy Father Leo XIII himself characterized as the most important of all the acts of his long pontificate. I refer to the consecration of the whole human race to the Most Sacred Heart of our Lord Jesus Christ, ordered by the Pope in the Encyclical *Annum Sacrum* of 25 May, 1899, and carried out in the most solemn manner shortly afterwards by the Catholic world in union with the Sovereign Pontiff. This was a great step forward in the development of what may rightly be called the special devotion of modern times—the devotion to the Sacred Heart of the Divine Redeemer.

Leo XIII spoke of this public consecration of all mankind to the Heart of Jesus as "the crown of all the honors hitherto rendered to the Sacred Heart." It was one of a long series of events in the devotional history of God's Church. This series had its beginning in the hidden sanctuaries made to Himself by the Holy Ghost in certain chosen saintly souls to whom He Himself made known the secrets of the Heart of the Word Incarnate. In the writings of certain Saints and Catholic authors from the eleventh century onward, and notably in the devotional works of St. Bernard, St. Bonaventure, St. Gertrude and St. Mechtilde, in oft-quoted passages familiar to all, the progress of devotion to the Sacred Heart reveals itself, though not yet with the special features which characterize it as promulgated by the Blessed Margaret Mary. Finally, in the marvellous revelations made to this great servant of God, the devotion comes out into full view, and thenceforth is not only the property of a few enlightened souls, but of the faithful at large.

It is a commonplace in the history of the Church, that Almighty God most frequently chooses the humblest and lowliest of His servants as instruments for the initiation and spread of great devotional movements such as the one considered in this paper. Such movements, when they come, cause astonishment to those who have lost sight of the fact that the hand of God is all the time at work beneath the external apparatus of the Catholic system. Worldly wisdom and worldly prudence are altogether confounded at the spectacle of some unknown person, such as a humble Religious in a remote convent, producing an uprising of

devotion which palpably results in the conversion and, we may say with moral certainty, the salvation of innumerable souls, quickening and renewing the whole life of the Church, making the land that was desolate to be glad, and the wilderness to rejoice and flourish like the lily. Success, too, in these matters, is reached by means which appear almost ludicrously inadequate, in the face of even violent opposition from the good and holy, and of much prudent hesitation on the part of ecclesiastical authority—a hesitation entirely proper and necessary in order to "try the spirits if they be of God." But when success has come, the success which all the time was assured by the supernatural origin of the movement, all who are not wilfully blind must see that *digitus Dei est hic;* that God Himself has prepared the ground, and sowed the seed, and brought to perfection the blossom and the fruit. All this is duly exemplified in the history of the devotion to the Sacred Heart, and in the apostolate of Blessed Margaret Mary.

The first apparition of our Lord to His lowly spouse took place about the year 1673. It was not until the July of 1685 that she had won over to the cause the little community at Paray-le-Monial, and experienced the consolation of seeing public homage rendered for the first time to the Sacred Heart of her beloved Lord and Master. And how modest was this little triumph, important though it is in the history of the devotion! The saint herself has recorded it for us. It was her feast day; the festival of St. Margaret, her Patron, which in that year fell on a Friday. Margaret Mary was at that time acting as Mistress of Novices, and she begged her Sisters of the Novitiate that all the little marks of honor which they had intended for herself in celebration of her feast day should be given instead to the Sacred Heart of Jesus. They willingly agreed, and a little altar was set up, with an image of the Sacred Heart roughly sketched upon paper with a pen. Before this, the humble forerunner of altars and images of the Sacred Heart in every Catholic church in the world, they paid their devotions.

A noteworthy feature of devotional movements of this kind, observable also in other departments of the Church's life, is the complete harmony which sooner or later in the course of the

movement is reached between the working of the ordinary machinery—to use an awkward though expressive word—of the Church's daily ministration to souls, and those extraordinary interpositions of Divine Providence of which we have an instance in the supernatural rise and growth of the devotion to the Sacred Heart. We have in this, surely, almost a mark of the true Church, or rather a most striking evidence of her essential unity, a unity which belongs to her by virtue of the indwelling of Him who is her very life-principle and the original source of all her varied activities. In the rise and development of great devotions like that of the Sacred Heart, the inner hidden life of the Church which flows into her from the Holy Ghost, that life which every day, though unnoticed and unperceived by the multitude of men, is regularly communicated to the members of the Body through the channels of the Sacraments and the other means of grace, breaks forth, as it were, into special and visible manifestations. In no other religious body than the Catholic Church can be seen the perfectly harmonious coöperation, for one and the same end, of established hierarchical office and rule, of sacrifice and sacrament and sacred rite, of theological teaching and pastoral instruction, with the inspirations received and the apostolate exercised by saintly souls like Blessed Margaret Mary. The special action of God's Providence exemplified in such cases, an action by which He provides, as it were, for emergencies and for special needs of souls and of the Church, adding to the ordinary means of reaching men's hearts a supreme effort of the Divine Mercy, in no way disturbs the Church's normal action.

The result, moreover, of such special interventions is by no means the substitution of something else for the regular channels of grace—Holy Mass, the Sacraments, the preaching of the word; neither does it derogate from any usage consecrated by Divine appointment or ecclesiastical rule as a means of edifying the people of God. On the contrary, the invariable result is to send the faithful with redoubled fervor to the ordinary means of grace, and to bring back to their religious duties countless souls who had fallen into habits of coldness and neglect.

To a Catholic the explanation of this phenomenon is easy and obvious—"there are diversities of graces, but the same Spirit;

and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God who worketh all in all . . . all these things one and the same Spirit worketh." He who dwells in the Church and works through priesthood and sacrament is the same Holy Spirit who inspires saints to promulgate new devotions, to undertake great works for God and for souls, to found Religious Orders, to produce spiritual and theological writings which will enlighten the Church for all time. The source of the Church's diverse operations being one, there needs must be an essential unity in that wonderful diversity. To a non-Catholic this harmony of operation—which must appear, to those who sincerely study it, plainly more than human and not explicable by any system of ecclesiastical discipline, however rigid and however well enforced—should have great persuasive force in favor of the exclusive claims of the Holy Catholic and Roman Communion to be the one true Church of God. In religious bodies outside the Church the history of those who have believed themselves to be inspired with a message from on high has often been unfortunate. When compared with the Catholic Church those bodies are found to be conspicuously wanting in the power of assimilating and the faculty of using any devotional or didactic material that may be offered to them through the piety or enlightenment of private persons. This is not surprising, since, whatever the grace of God may do for individuals in virtue of their good faith, the Holy Spirit is absent from the body corporate as such.

This harmony of operation between the ordinary and extraordinary agencies which one and the same Spirit uses in the Church for the greater glory of God and the salvation of souls, has received a fresh illustration in our own days in the history of the pontifical act mentioned at the beginning of this paper. That act was prepared for by inspirations granted to a lowly and saintly nun. A few days only before the solemn consecration of the human race to the Sacred Heart took place, there died, in the odor of sanctity, a nun known in religion as Sister Mary of the Divine Heart, Superior of the Convent of the Good Shepherd at Oporto, Portugal. To her action under Divine guidance is to be traced the origin of the decree by which Leo XIII put the crown

upon all previous public acts of devotion to the Sacred Heart. On the 10th of June, 1898, this Religious had dispatched a letter to the Sovereign Pontiff, in which she declared that our Blessed Lord Himself had commanded her to make known to His Vicar the Divine Will that the whole human race should be solemnly consecrated to His Sacred Heart.[2]

Our Lord, declared the unknown nun, promised in return for this act of devotion a great outpouring of graces upon the whole world. The Holy Father was not unaffected by this letter, but prudently waited for further information before taking any steps in the matter. On the sixth of January, 1899, the year of the Encyclical *Annum Sacrum*—another letter was dispatched to the Vatican by the holy Religious. It was written, she declared, "by the express command of our Lord Himself, and with the consent of her director." "When last summer," she wrote, "your Holiness was suffering from an illness which, in view of your advanced age, filled the hearts of your children with anxiety, our Lord gave me the sweet consolation of a promise to prolong your Holiness' days in order that you may carry out the consecration of the entire world to His Divine Heart. . . . On the eve of the Immaculate Conception, our Lord made known to me that by the new impulse (*élan*) which shall thus be given to this devotion, He will cause a new light to illumine the whole world."[3] Here follow promises of the graces which are to result from this consecration, and an explanation of our Lord's desire that not merely all Catholics, but the whole of mankind shall be included in the act of consecration. "His desire," she wrote, "to reign, to be loved, and to be glorified . . . is so ardent that He wills your Holiness to offer to Him the hearts of all those who belong to Him by Baptism, in order to facilitate their return to the true Church, and also the hearts of those who have not yet received spiritual life by means of holy Baptism, but for whom, nevertheless, He gave His life and His blood, and who are equally called

[2] In regard to the genuineness of the revelations here mentioned, and the sanctity of the Religious to whom they were granted, the writer does not, of course, presume to anticipate the further judgment of the Church, nor, in anything he writes, does he intend to go beyond what is involved in the action of the Holy See in the case.

[3] Bainvel, *loc. cit.*

to be one day children of holy Church, in order that by this consecration their spiritual regeneration may be hastened."[4]

The affair was committed by the Holy Father to Cardinal Jacobini for full investigation. The Cardinal communicated with the vice-rector of the Seminary of Oporto, who was also the spiritual director of Sister Mary of the Divine Heart. This priest replied that she was looked upon as a saint by all who knew her, and that there were good reasons for believing the alleged supernatural communications to be genuinely such. It is unnecessary to follow out every step of the careful investigation that was made. M. Bainvel relates how the Holy Father instructed Cardinal Mazzella, Prefect of the Sacred Congregation of Rites, to have considered strictly on its own merits, without prejudice on account of the letters received from Portugal, the question of the consecration to the Sacred Heart of the whole world, non-Christian as well as Christian. A theological difficulty arose. How could infidels, who not only were not members of the Church, but actively hostile to it, be consecrated to the Sacred Heart? The solution of this difficulty was found in the *Summa* of St. Thomas, where the Saint answers a parallel objection. "No one has judiciary power," it is objected (III, Qu. lix, Art. iv, ad 2), "over those things which are not subject to him. But we see that, as yet, not all things are subject to Christ. Therefore it seems that Christ has not judiciary power over all things human." The reply is a distinction between "potestas" and "executio potestatis;" namely, that all things are subject to Christ *quantum ad potestatem*—inasmuch as all power has been given to Him by the Father; but *quantum ad executionem potestatis*, as regards, that is, their actual *de facto* subjection to that power, some things are not yet subject to Him. Applying this principle to the matter in hand, it is a right of the Sacred Heart of Jesus, and it is in the merciful intentions of God, that all should be subjected to the Divine Redeemer in the sweet servitude of love and worship. That right, however, is not yet acknowledged nor that intention seconded by the actual subjection of all. *Quoad potestatem* the right exists, *quoad executionem potestatis* there is yet something wanting. The solemn consecration of all the world to the Sacred

[4] Bainvel, *loc. cit.*

Heart would emphasize the right and further its recognition, while the graces, which, even apart from the promises made to Sister Mary of the Divine Heart, might reasonably be expected from God in reward for such an act of public homage, would promote and hasten the actual submission of men to the sweet yoke of Christ.

The report of the Sacred Congregation of Rites was favorable; and in a decree of 3 April, 1899, authorizing the public use of the Litanies of the Sacred Heart of Jesus, the intended consecration of mankind to that Divine Heart by a solemn act of the Supreme Pontiff was announced to the Catholic world. The Holy Father caused two copies of this decree to be sent to the Religious to whose initiation, under God, it was due. We may imagine with what consolation she was filled by this evidence that the desire of our Lord was so soon to be complied with. She did not live to see the Consecration actually carried out, dying three days only before it took place. In the month after her death a letter was issued from the Sacred Congregation of Rites to all bishops of the world, inviting them, in the name of the Sovereign Pontiff, to promote and increase devotion to the Sacred Heart by the establishment of Confraternities, by the observance of the month of June as the month of the Sacred Heart, and, notably, by the encouragement of Communions of Reparation on the first Friday of each month.

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(To be continued.)

FATHER TYRRELL'S "LEX CREDENDI."

I.

ONE runs no risk of exaggeration—though he fall under the charge of "enthusiasm"—by asserting that the author of *Lex Orandi* has given to the general public no work that is at once so profound and so practical, so penetrating and withal so beautiful as *Lex Credendi.* Its predecessor may be deemed less searching in its psychological analysis, and—such is its immediate

scope—is probably less immediately devotional. Chaste as it is in its classic form, its forerunner may be said to yield to its successor something in richness of literary structure, if not also in fulness of thought. Should *Lex Orandi* be held, as some have said, to contain "things hard to be understood"—though such a discovery might safely be assigned to the subjective attitude or unpreparedness of the explorer—the same charge may not justly be brought against *Lex Credendi.* Moreover, the latter work, though the logical sequent of the former, possesses a unity and completeness that enable it to stand quite by itself. Taken together, however, the two books supplement one the other, and constitute a fairly well-rounded, even if not perfect, philosophy of religion, or rather of religiousness and the spiritual life. Although the author's aim is in both volumes primarily devotional and not expressly apologetical—appealing, as he does, immediately to the interests of that growing class of earnestly religious persons who, wearied with the quarrelings of minds, are more eager for the living waters of life than for the vessel of doctrine—nevertheless *Lex Orandi* and *Lex Credendi* in conjunction form a valid and a timely justification, if not a demonstration of faith, none the less valid, and all the more timely indeed, for that it approaches the old truths from what is practically a new standpoint, the author being here as before the scribe learned in the things of the Kingdom *et proferens de thesauro suo nova et vetera.*

The motif of *Lex Credendi* stands out clearly pronounced in *Lex Orandi*, where it is said that the Creed is wrapt up in the Lord's Prayer, which embodies the aims and aspirations of the soul of Christ and voices His love. If the "Our Father" is the norm of all Christian prayer, it is no less the norm of every Christian belief, just because prayer and belief are inextricably intertwined.[1] *Lex Credendi* is substantially the verification and justification of this principle. While the former work shows how the Creed is the law of prayer, the latter proves that prayer, especially the Lord's Prayer, is the law and fount of the Creed.

The main thesis of *Lex Credendi* is introduced by a thorough and solidly devotional study of the spirit of Christ, thus bringing into relief the characteristics of that spirit which is breathed forth

[1] *Lex Orandi*, p. 60.

in that Prayer which rules all human prayer, and conditions all religious belief. Several of these preliminary chapters will be familiar to the readers of the recent DOLPHIN who may be glad to have them collected here and completed.

The author makes it quite clear in advance that only those who bring to the study of the Gospels at least "some rudimentary sympathy" with the spirit of Christ, may hope to find in them the "hidden manna." As it is to those alone "who in the love of nature hold communion with her visible forms that she speaks her various language," welcoming their "gayer hours with a voice of gladness, and gliding into their darker musings with a mild and healing sympathy"—so much more is some kinship of feeling an indispensable condition to any true recognition or appreciation of our Lord's spirit, which, being spiritual, can only be spiritually conceived—*recipitur ad modum recipientis.* Needless to add, however, that to this feeling must be joined whatever aids learning provides, to ascertain the exact mental value of Christ's teaching, the precise meaning it conveyed to His hearers, whether friendly or adverse. Now the spirit which the Gospel reveals to this sympathetic and reflective study presents three distinguishable, though inseparable, aspects, aspects which in turn will be reproduced in and will thus measure all genuine religious devotedness.

First, the spirit of Christ may be viewed in its character as Feeling, as Love; but His is a feeling begotten and illumined by a clear vision of the deepest realities of the spiritual order; a feeling that is magnetically drawn to truth and repelled by error; a feeling that is not idle, luxurious, self-consuming, but one that blossoms into deeds; a feeling that does not destroy, but elevates and perfects the best instincts of the psychic self, which it unifies and consecrates to the service of a spiritual selfless love. This aspect of our Lord's spirit is consequently opposed to that maudlin sentimentalism which, appreciating only a fragmentary emotional element in His character, and making it the object of imitation, degrades the type of true manliness and repels virile souls from a genuine spiritual life.

Secondly, the spirit of Christ may be viewed as Vision, Intelligence, Understanding; as Light—but it is a light that flames at once into love and breaks out into will and deed. It is thus

a spirit that, while it expresses itself in no abstract, unreal, lifeless system of formulæ, is far from opposing "the effort of understanding to make explicit and systematize the implications of religious experience and coördinate them with the rest of human knowledge."

The portion of *Lex Credendi* where this intellectual aspect of our Lord's spirit is analyzed brings out into fuller prominence what is laid down explicity enough in *Lex Orandi* and again and again insisted on in the present work, namely, "the recognition of the rights of a sane and free theology ministering to, but in no wise to be confounded with revelation, whose prophetic truth it endeavors to translate into exact language and to reconcile with the ever-varying requirements of contemporary knowledge."

Now just as the love-aspect of our Lord's spirit excludes a false sentimentalism and includes an ennoblement of manly emotion, so the intellectual side of that same spirit excludes a false and morbid mysticism and includes an elevation and enforcement of the psychic factors in man's constitution, and, keeping them in their due subordination to his spiritual self, it consecrates the whole to the requirements of charity.

Lastly, the spirit of Christ is regarded as Will, as a spiritual force making for good, as a human will so fully and freely identified with the Divine as to be its unimpeded manifestation. As such it is opposed to that excessive practicalism which, minimizing the value of love and reflection, absorbs the individual in works of social beneficence, merges his personality with the communal organism, forgetting "that when all are sufficiently fed, clothed, housed, and tended, the question still remains what to do with life—a question which they cannot answer to whom philanthropy is the whole of life." Excluding thus the nervous frittering away of man's energies in the interests of a false utilitarianism, the spirit of Christ includes the elevation and full consecration of those energies to what is absolutely right in feeling, thought, and conduct—to the seeking first of the Kingdom of God and His justice, which seeking necessarily results in beneficent activity for others as well as for self.

The foregoing very hasty analysis, which adheres substantially to the author's text, must answer as an outline of his study of

our Lord's character. Examining carefully the salient traits of that character, thus laid bare, we see that they individualize a certain ideal of perfect manhood, which ideal excludes all the defects and comprises whatever excellences are contained in mere human types of manhood. Christ's ideal necessarily involves certain conceptions of man and of God and of their interrelations. Right here the reader may likely say: "Why, I knew all this long ago. Surely, Christ is the perfect man, because He is the perfect God." No doubt. Still, if one think it all over with the aid of *Lex Credendi*, he may find that he knew less about it than he credited himself with, and that after all one may have something still to learn in respect of the obvious.

The remaining two-thirds of the volume at hand is devoted to the exposition of the dominant idea indicated above, viz. that the Prayer of Christ "is at once the deepest and most succinct expression of the spirit and life of Christ, of that life whose reproduction in ourselves is the criterion of our religious beliefs and institutions—the norm of all pure prayer and indirectly of all pure belief—that the *Credo* is but the explicitation of what is latent in the *Pater Noster* (p. 81). Obviously, it would be idle to look to any analysis of the Lord's Prayer, however sympathetic and thorough that analysis might be, for the precise system of religious doctrine formulated in the Symbols of Faith. "We can but see men as trees walking, blurred contours, mountain slopes looming through mist." Only the substance of the Creed, and that conveyed through the language of mystery, not of reflective terminology, is directly implicit in Christ's Prayer. The life of Christ—synthesized in His Prayer—with which life that of the Saints is continuous—furnishes the matter of faith; theological reflection supplies the form. Still, as Father Tyrrell observes, the empirical verification of that matter is not valueless: "it is not nothing if that vague power which makes for righteousness in the souls of men"—and which was personified in our Lord and given a voice in His Prayer—"is seen as we strain through darkness to shape itself ever more and more into conformity with the familiar beliefs of the Christian tradition . . . with the doctrine of the Kingdom of Heaven, of the Eternal Father, the only Begotten Son, the Holy Spirit of adoption, the Communion of Saints, the forgiveness of

sins, the resurrection of the body, and life everlasting." For the other articles of the Creed, expressing as they do truths not implicit in spiritual life, but facts of history, the law of prayer is of course no criterion. To vindicate them is the function of theology.

II.

Although, as was said above, the primary purpose of *Lex Credendi* is devotional, the book taken in conjunction with its predecessor has a no less apologetical value. Rather has it this the more for that reason—verifying herein its characteristic principle, that what fosters genuine devotion must therefore be significative of the truths demanded by man's complete nature in its providential and historical relation to the spiritual order and to God. Taken together, the two books are the flower and fruit of certain basal ideas, ideas which may be seen to underlie and pervade indeed all Father Tyrrell's writings.

Let me indicate several of these controlling conceptions. First of all, there is the peculiarly vivid realization of God's omnipresence and His indwelling especially in the human soul. The doctrine of the Divine immanence in nature and in man is of course one of the oldest and most common possessions of the mind; and the prince of theologians when he reasons it out that God is in all things *per essentiam, potentiam, praesentiam*, in the souls of the just *per gratiam*, and in the Blessed in Heaven *per lumen gloriae*, simply makes explicit and adjusts to the other thoughts of the adult understanding the simple answer to the child's catechetical question—Where is God? For the devotional conduct of life no maxim is more common or more potent than God's own behest—*ambula coram me et esto perfectus;* while, on the other hand, no thought is more characteristic of the strivings of recent philosophy for the unity of a world-conception than that which interprets the ultimate ground of reality as Idea or Will, or some unknown energy. Nevertheless, however ancient or—may I say it?—commonplace, the monistic conception may be, it appeals to one with almost the vigor of a fresh discovery when met with under the imagery with which the author of *Nova et Vetera* is wont to clothe it. With that sure sense of adaptation

whereby he is able to press the new into the service of the old, he estimates the gropings of the mind for unity, and, drawing them from their pantheistic and falsely mystical byways, leads them unerringly to a true Christian monism.

An idea consequent on that of God's immanence and one whose influence is more obvious in Father Tyrrell's recent writings is the conception of the continuity of the supernatural with the natural order, of grace with nature. That he in any way fails to recognize the elementary distinctions made by theology between these two planes of man's spiritual life it would be preposterous even to suppose. On the other hand he is much more sensitive to their intimate interblending. The difference, as he says, which characterizes the supernatural is to be sought in the soul's action and is to be ascribed to the difference in God's end, intention, and operation in regard to man's destiny; in the manner of His indwelling and coëfficiency; in His handling and use of an instrument whose structure admits of, but was not necessarily designed for, application to so high a purpose. Taken, not philosophically and in the abstract, but historically and in the concrete, man's soul has uniformly breathed the air of a supernatural atmosphere. The soul is as plainly constructed for God as a harp for the hand of the harper; the music of its life is more truly from Him than from itself, though each be full cause in its own kind. Man's spiritual life as historically and experientially known to us is exigent not merely of religion but also of supernatural religion, of Christianity. In the present order Christianity viewed subjectively is the only "natural" religion; it is not Theism plus certain other beliefs. Theism is but embryonic Christianity, and Christianity is but developed Theism; purely natural religion is mere hypothesis; it is what might have been, but what never was.[2] Out of this divine constitution of man's nature for supernatural religion, to hope to deduce the sum of Christian beliefs would be indeed vain, no less vain than to search in man's adaptation to his physical environment for the system of chemical laws at work in the atmosphere. And yet, just as a knowledge of the latter laws is deepened and widened by viewing them in their bearings on the human organism, so likewise are the truths of faith more fully realized

[2] *Lex Orandi*, p. xxx.

when they are seen to be demanded by the spiritual life. This point of view is of course not original with the author of *Lex Orandi*. It is one of the familiar possessions of Catholic theology. However, it receives in his pages fresh adaptations and developments, and so has at least the aspect and the efficiency of the new.

A third characteristic thought developed in *Lex Orandi*, and prevalent in *Lex Credendi*, is the conception of the will-world, the communion of souls effected by volitional interchange with one another and with God. I cannot now enlarge on this idea. Taken, however, in connexion with the two previous conceptions just noted, it brings out the meaning and truly devotional value of the following statement (which, by the way, a recent critic seems not to have appreciated), viz. that one of the marks of the "supra-sectarian" character of Catholicism is that which, at least in principle, "allows some degree of *supernatural inspiration to every genuine religious utterance of mankind* according to its strength and quality, which sees in the totality of such utterances the ever-inadequate expression of That which seeks to reveal Itself to the human spirit as far as the limited receptivity of that spirit will permit; a sun whose light struggles to us through clouds of varying density, from the most darkly impenetrable to the most brilliantly luminous, but whose face and form we have never beheld."[3] When read in its context and interpreted by the light of the other dominant ideas noted above as characterizing the author's philosophy, the expression which I have italicized in the foregoing statement seems wholly innocuous, and expresses simply the teaching of the early Fathers as well as such modern theologians as Newman and Manning.

A final characteristic of the work at hand regards its method as much as its matter. That method is primarily psychological or analytic, and ultimately ontological or synthetic. It answers therefore perfectly to the requirements of a sound and complete scientific procedure. It begins in the data of consciousness and precisely in that fact which is deepest in man, as it is in one sense at least in God, for as Dante sings:—

[3] *Lex Credendi*, p. xviii.

> Nor ever God nor creature in His train
> Was void of love,
> Be it of sense or soul; this thou see'st plain.

Now the analysis of love reveals that at least spiritual love (to which the sensuous must be subordinate, if its subject is not to be distorted) involves vision, or intelligence and endeavor, or, as the author calls it, will; and these three moments he regards as "simply aspects of one and the same indivisible act, of that one act whereby we identify ourselves with God who, viewed as Truth, Might, and Goodness, characterizes that act as one of Faith, Hope, or Charity, respectively. Faith is the right orientation of the spirit in relation to its end and action, and the Creed is primarily the expression of the adjustment: the correspondence is that of words to things, of abstract signs to the inexhaustible fulness and complexity of a concrete spiritual act."

The three natural aspects of "the one spiritual act" are here said to have their (supernatural) counterparts in charity, faith, and hope; and these in turn their correspondents in the characteristics of the spirit of Christ, described above; while that same spirit, uttering itself in the Lord's Prayer, implicity expresses the substance of the Creed, which afterwards receives its formulation by theological reflection. Such is the line of inference, viewed psychologically or analytically; viewed ontologically, the conception of God's immanence is seen to include that of the "naturalness of the supernatural" in the concrete spiritual experience of mankind. Both conceptions attain their highest and fullest expression in the human-divine consciousness of Christ, by whom they are uttered, but with a fuller though still prophetic content in His life and prayer, and are further unfolded in turn by the universal spiritual experience of the Saints and by reflective theology.

Of course, this skeleton of the thought cannot be properly estimated when viewed apart from the organism that lives in *Lex Credendi*, which indeed must not be supposed to stand as a didactic *demonstratio fidei*. On the contrary, it presupposes this and simply supplies an experiential verification of what has been otherwise proved or accepted by faith.

Moreover, if some of the terms employed are to be reduced to the categories of metaphysics or even of theology, they will

not stand the test. For instance, the term "single act" as employed above to express the synthesis of love, vision, and will, would find itself in a "predicament" in another sense, were it squeezed into the pigeon-hole "action." Nevertheless, the terminology of *Lex Credendi* is clear enough to those who give it the attention it deserves. As it is quite absurd to suppose that Father Tyrrell was not aware, when using the latitude the scope and purpose of his work allow, of his departure from certain received technical distinctions and definitions, so too it is no less unjust to tear words and phrases from their connective tissue in order to dissect them in their isolation.

Lex Orandi and *Lex Credendi* together constitute an organism, as continuous in texture as it is beautiful in form and color. Estimated thus, in its entirety, it will be found to differ in no essential matter from the system of truths familiar to every thoroughly instructed Catholic; but it presents that system from a standpoint and in a light that is far from being familiar. We are all of us toiling up the mountain of life. Some of the company have gained a higher, though a parallel, path. These are they who, gifted with keener sight and profiting by what they have learned from newer as well as older guides, tell us of things they discern above and below and around, and especially on the horizon, as they view it from their point of vantage. How eager should we not be to share their fuller and wider experience! The vision of life described in *Lex Credendi* is essentially that presented in the *Summa Theologica*, only that the medieval direction leads from God to self and thence to Christ, the Way and the Pattern; while the modern leading is from Christ to self and finally to God. In respect to order *Lex Credendi* is the *Summa* read backwards.

Nor does the *personal* view-point of the two teachers differ. The difference is chiefly in the method of description. Even as Father Tyrrell invites you to study the spirit of Christ and the truths of faith as revealed in the "Our Father," so you might study the spirit and fundamental teaching of St. Thomas in that characteristic prayer by which he was wont to gain light for his vision of life whilst building the *Summa*: "Concede mihi, misericors Deus, quae tibi placita sunt *ardenter concupiscere*, *prudenter*

investigare, veraciter agnoscere et *perfecte adimplere* ad laudem et gloriam nominis tui." What is this but the petition to enter through *love* (ardenter concupiscere) into *vision and faith* (veraciter agnoscere), that love and vision may energize in *conduct* (perfecte adimplere)—the order of the *Summa* transposed, and the order of *Lex Credendi* exactly repeated? Nay more, what is the method of both works but a way to the securance of the prayer of St. Paul for his beloved Ephesians, that they, "being rooted and founded in *charity* . . . may be able to *comprehend* . . . what is the breadth and length and height and depth, to *know* also the charity of Christ, which surpasseth all knowledge, that [they] may be filled unto all the fulness of God?"[4] Though the "categories," the didactic apparatus of the medieval and the modern work necessarily differ, yet closer examination will show that they are mutually supplemental, that while the elder system is a closely compact organism of truth available for all times, the newer is an adjustment of the same fundamental principles to the present age—an adjustment secured not by mutilation or distortion but by reinterpretation and development.

With the aid of philosophy, chiefly the Aristotelian, St. Thomas interpreted to his age the truths of faith as they centre in God, man, and their interrelations, truths which he had learnt from the Church, tradition, and the Bible. His interpretation was primarily, though not exclusively—as the intermediate portions of the *Summa* manifest—intellectual. His first aim was to define and demonstrate and systematize the beliefs and speculative truths, whereon right conduct is based, with the constituent factors of conduct itself. His motto was both *credo ut intelligam* and *intelligo ut credam.* The intellectual synthesis of St. Thomas has never been surpassed for comprehensiveness, penetration, symmetry, and proportion. Minerva-like it sprang full grown from the brain of its father and has abided substantially unchanged ever since.

Father Tyrrell sees the same truths as did St. Thomas, but he sees them from a different standpoint, for "Truth can and ought to be approached from many sides: it is not different because these aspects and approaches are different. The same city will

[4] Eph. 3: 17-19.

offer as many distinct views to the sketcher as there are points on the surrounding horizon: but by no summing together of these sketches can we bring the whole within the compass of a single inward gaze."[5] His aim is to show that the truths of faith are implicit in genuine religious life, in life accordant with that of Christ and His Saints. His motto is *intelligam si credam*. But Faith is of the heart—*credere voluntatis est*—not exclusive but inclusive of the head; for to believe really—not in word only, not with dead but with living faith—is to adjust the soul to God, in which adjustment Hope and Love are essentially included, the three attitudes of the spirit thus revealing a triune circumincession, the image, even if faint and far, of the Divine Trinity. Thus he reinterprets the truths of faith from the standpoint of will, as the intellectual response, clothed in a sense-derived imagery, to the soul's deepest movement and craving—that of love, adhesion, possession.

The insistence on this sensuousness of the verbal expression of spiritual truths—"the hopeless materialism" of language—is itself one of the prevailing and most strongly marked characteristics of Father Tyrrell's work, a conception which binds him still more closely to the Angelic Doctor. The student who has thoroughly mastered the Thirteenth Question of the *Summa* will be best prepared to appreciate the philosophy of *Lex Orandi* and *Lex Credendi*. But let me say, in conclusion, that if ever language has laid aside its sensuous opaqueness, it is that of the works just mentioned. No other writer seems to have gained more completely the secret of finding the aptest symbol for the image, and the image closest to the thought, of making printed signs translucent to the realities of the spiritual world, than has the author of these two books—books which, through a style as luminous as it is delightful, reveal a philosophy which, like the wisdom of the Angelic Doctor, is both profoundly speculative and eminently practical, and which, approaching the mind through the will, shows how the movement of selfless love, when adequately intense, quickens into the light of Faith—a light that is fed on the truths systematized in the Creed, truths which, once they have been proved by the collective experience

[5] *Lex Orandi*, p. v.

of holiness, always and everywhere, to foster spiritual life—love, faith, hope, and right conduct—are thereby proved to be true both to the spirit of Christ and to the objects of the spiritual world, to possess a real representative and, not as the "Pragmatists" maintain, a merely practical value.

Per verum ad fidem, per fidem ad amorem, per amorem ad vitam—such is the objective intellectual way. *Per vitam ad amorem, per amorem ad fidem, per fidem ad verum* —such is the subjective, volitional, experiential way. The first is perfectly logical and unassailable: the second is, to many, more persuasive, because more personal. The latter may not stand alone by itself, but it verifies and in so far confirms the former. Love postulates prayer, and prayer faith, and faith creed. *Lex Orandi* becomes *Lex Credendi.*

F. P. SIEGFRIED.

Overbrook Seminary, Pa.

THE REV. JOHN FRANCIS RIVET,

Missionary Priest at Post Vincennes, Indiana (1795–1804).

I.—FROM FRANCE TO AMERICA.—MISSIONARY AT POST VINCENNES.

JOHN FRANCIS RIVET was born in Limoges, France. He belonged to the clergy of that diocese when the French Revolution forced him, in 1791, to seek safety in flight. With several of his clerical brethren he went to Spain.

Having reached Madrid, they soon became aware that the officials of the so-called regenerated *Royaume d'Egalité* were none too well disposed toward emigrant priests. They therefore resolved to separate in order to avoid attracting the attention and ill-will of the Government. The Vicar General of Limoges, Dean Romanet, who headed the party of exiles, went to Montforte de Teños and directed Father Rivet to take up his temporary residence in Cordova.

One of his French friends had given Father Rivet a letter of credit on Madrid, and the merchant of the Spanish capital gave him a similar letter to his correspondent in Cordova. He used

his credit very sparingly and he had drawn only 400 reaux, equivalent to twenty dollars, when a decree of expulsion from Spanish territory against all French subjects caused the Madrid merchant to flee to France. All correspondence between the two countries was suspended, and the Cordovan merchant wrote in vain to the agents of the Madrid man for reimbursement.[1] Although comparatively safe in his quiet retirement away from the capital, Father Rivet was unwilling to impose further on the merchant's kindness. Besides, he soon tired of the life of inaction he was forced to lead, and he determined to devote himself to the American missions, whither many of his clerical friends had already preceded him. He arrived in Baltimore in 1794.

The letter, dated May 9, 1795, which Vicar General Romanet wrote to him in answer to a request to send him his *exeat*, proves in what great esteem the pious and learned priest was held at home.

Montforte de Teños, Royaume d'Egalitè, Espagne,
9 Mai 1795.

MONSIEUR,

I send you the attestation you ask of me. If I had known of your intention to leave, you might have received it in time to take it with you, or, what is more likely, I might have prevented your leaving. I would have had conscientious scruples in approving your going to America, considering your poor state of health. However, you have followed a holy inspiration, done a praiseworthy deed, and you will reap the fruits of it. Yet I do not despair of seeing you back in our too unfortunate fatherland. You cannot imagine how sweet that moment will be to me when I shall have the opportunity of giving you proofs of the esteem in which I hold you.—I do not send your *exeat;* that would be useless, since I hope that you have not the intention of remaining in America. You have gone there, being free to chose your residence, since you were forced to leave the kingdom of France by the decree of expulsion; but I could not bring

[1] Father Rivet took steps to have the debt paid. *Memoire à consulter* addressed to *Mr. Garnier.* Baltimore MSS. With the exception of a very few data, our whole sketch is based on the MS. letters of the Rev. John F. Rivet to Bishop Carroll and others in Baltimore, Maryland. These French letters belong to the Baltimore Archiepiscopal Archives and are here translated and used for the first time.

myself to grant your request of a permanent *exeat*, without consulting our Bishop. I am convinced that, considering the dearth of priests which we will experience upon our return to France, the Bishop would give an *exeat* to none, much less to ecclesiastics of distinguished talents and of sound doctrine whom he will be most anxious to keep. Do not find fault with my refusal; I would be sorry to hear it afflicts you.

Present to Mr. Nagot the respects of l'Abbé de Merignac whom he may remember having met in philosophy at the seminary of St. Sulpice. If you have occasion to see Mr. Levadoux, mention my name to him. Be assured, M. l'Abbé, of the true esteem and deep veneration of

Your humble servant,

ROMANET, Dean, Vic. Gen. of the Diocese of Limoges.

To Mr. Rivet, priest of the Diocese of Limoges.[2]

The Rev. Benedict Joseph Flaget having, after a fruitful pastoral career in the Territory of Indiana, been recalled by his Sulpician superiors, much to the regret of the Bishop of Baltimore, the latter appointed Father Rivet to succeed him at Post Vincennes in May, 1795.

For some years Bishop Carroll had urged upon the Government the duty of caring for the Indians, and had used all his influence with President Washington to induce the military authorities to avail themselves of the services of the Catholic missionaries for the civilization of the Indians within American jurisdiction. Upon the plea of non-interference in religious matters, the Government declined to act. The disastrous war with the savages, the interference of the British, contrary to treaties, with the frontier posts and the Indian tribes, and, perhaps most of all, the remembrance of the patriotic part which Father Gibault had taken in the surrender of Post Vincennes to the United States, caused the statesmen then in power to reconsider that short-sighted policy. General Washington recommended to Congress the adoption of a more helpful treatment of the Indians, a more active part in their civilization which would teach them the advantages of the Christian religion.

Thereupon Bishop Carroll offered the services of the Rev. J. F. Rivet, and the offer was accepted. A United States commis-

[2] Baltimore MSS.

sion was issued to him as "Missionary to the Indians" with a yearly allowance of about $200.[3]

Full of enthusiasm, Father Rivet set out for his distant mission, St. Francis Xavier at Post Vincennes, and arrived there 12 June, 1795.

Practical as well as zealous, Father Rivet immediately set to work to find out the means best calculated to succeed in a mission so new to him. He gave the subject of the conversion, civilization, and education of the Indians close study and set forth his conclusions in a long memoir written in October of 1795, and addressed to the Secretary of War. His heart was in his work and there is no telling what wonderful results he would have brought about, had the Government of the United States been more willing to help the Catholic priest in his evangelical work, or its officials less ready to defraud him of his well-earned stipend.

II.—Indian Missions.—Rev. Peter Janin.—Poverty.

The whole history, both ancient and modern, of the conversion of savage tribes, testifies to the fact that the Catholic priest is the only man who practises sufficient forbearance and self-sacrifice to gain them over to civilization and Christianity.

The modern nations of Europe are but the civilized descendants of its rude aborigines. Catholic bishops, monks and priests took up the work of civilization among the natives of the woods of Gaul, Britain, and Saxony, where the conquering Cæsar and his destroying legions left off the work of annihilation. But for the wide zeal and Christian abnegation of these apostles of the Holy Roman Catholic faith, our ancestors would have been slaughtered in their haunts and we would not be here on American soil, some to destroy and others to build up. Nor is there, to-day, a set of men who understand the Indian character and know how to treat the simple yet wily nature of the children of the plains as well as our Catholic missionaries do. If the management of the tribes had been left entirely to the "Black Robes,"

[3] "Life and Times of Archbishop Carroll," by John Gilmary Shea, New York, 1888, p. 487.—From the context of one of Father Rivet's letters, we think that the Rev. Peter Janin received a similar commission, if not at the same time, very shortly afterwards.

the natives would long ago have settled down and been formed into steady and growing communities of useful and sturdy citizens. The generous officers of our small but gallant army, as well as all thoughtful and observant legislators are unanimous in that belief.

But, alas! Grant is not the inventor of the accursed policy which is slowly but surely effecting the religious, moral, and physical ruin of the Red Man. Whiskey peddlers and thieving agents were already at their nefarious business before the end of the last century. The bigoted and incompetent religious guides unjustly forced upon the tribes by the Government were only hurrying on the work of annihilation. Will the more enlightened and more generous policy of the present administration be able to check it in time? Will sectarian jealousy, political wire-pulling and religious apathy allow it a free hand in saving the sad remnants of a once sturdy race?

Father Rivet handed his memoir to Mr. Arthur St. Clair, Governor of the Territory of Indiana, on the 26th of October, 1795. On that day he wrote to Bishop Carroll:[4]—

The civilization and education of the Indians having, as is mentioned in my letters of appointment, enlisted the interest and even the solicitude of the general Government, there is some hope that my reflections will be received favorably. They are not solely my own. I have consulted, by word of mouth and in writing, all persons who could give me some light on that important subject. If the plan I proposed to the Government is adopted and carried out, I think I have a right to hope that these unfortunate tribes will embrace the Gospel and enter the Church in crowds. . . .

After having demonstrated by facts as well as by arguments the possibility of civilizing the Indians upon a plan of operations continued and uniform, and having developed in all their aspects the means which seem to me most proper to produce that most desirable result, I treat the matter of religion as follows:—

Religion must walk hand in hand with the law. She alone can give sanction to human institutions and invariably submit our rebellious will to the laws proposed to us. It seems to me, and it is conceded by all, that religion has had an astonishing influence upon the

[4] Baltimore MSS.—Letter of 26 October, 1795.

minds of the Indians of these regions. Even in cases of the most degraded drunkenness, in those deplorable moments when they lose sight of the most sacred rights, the mere sight of the priest clad in the garb which distinguishes his profession, inspires them with a respect and even a tender affection which we cannot but wonder at.

Yea, they hear him talk with pleasure about the Great Spirit, about the Master of life. I have therefore not the least doubt that three or four French ecclesiastics, for whom they have a special predilection, and who could master their language, would work wonders among them, and would soon change the appearance of these nations. The French Government never made use of any other men, and their efforts have had signal success. The greater number of the nations of these countries would be civilized to-day, and would count as many citizens as individuals, were it not for events that have stopped so glorious a conquest.

Wherefore, Sir, burning with a desire to see those unfortunate men finally cease to rob and stab with one hand and to disfigure their head and blacken their face in honor of the Evil Spirit with the other; anxious to put a stop to the revolting austerities which they practise in honor of their false gods, I have often reflected on the means most conducive to deliver them from such a deplorable state. I have even frequently conferred by word of mouth and in writing on that subject with men full of wisdom and light. All endorse my views and voice my wishes, because like myself they are daily witnesses of the deep misery of those men who are our neighbors and brothers.—But what can one man, alone, do? Whatever success his work and zeal might achieve, if he is sick for any length of time, as so frequently happens in these regions, everything languishes and is gradually forgotten; everything is to be begun over again at increased cost. Should he die before another has had time to replace him, everything will be lost beyond recovery. The new man, probably working on a different plan, will give himself a great deal of trouble, and for little success.—You see, therefore, how necessary it is to secure a plan of continued uniform action, if the Government wishes to succeed in civilizing these barbarous nations. Oh! if it were given to me to bring together three or four French ecclesiastics, either to act as schoolmasters or to scatter, after having learned the language, among the different Indian villages, to bring them the truth which they ignore! . . . England, Spain and other kingdoms are full of these estimable men, and not one of them but would eagerly take his way hither to work in such a

noble cause. As they become better instructed, the Indians would provide an honest and decent support for their benefactors. The expenses entailed upon the Government by the operation would thus be very small, whilst the advantages to be derived therefrom would be incalculable and the glory immortal.

I had already spoken in my memoir of my separation from Mr. Janin, of the establishment of some schools, of the indispensable necessity of a dictionary in order to gain some knowledge of these barbarous tongues and to bring these peoples into relationship with civilized men, etc. I do not know in how far my views will be adopted by the Government; but if the latter concluded to ask your Grace to send for priests, you should restrict your choice to young men and promise them to find here only trouble, privations, and the duty of making every kind of sacrifice.

The Rev. Mr. Janin seems permanently settled at Kaskaskias. Besides the fact that the Indians of that region desired a missionary, the Great Chief J. B. de Couagne, who has the greatest influence over all the other tribes and whom I have seen here, seems to have taken too strong a hold of him to let him go elsewhere. The Creole or French inhabitants have promised to give him yearly eighty minots of wheat (the minot weighs about sixty pounds), two hundred of corn, sixty-odd wagonloads of wood, and later on to build him a parsonage. But the Rev. Mr. Richard, who knows that parish, has warned him not to count too much on promises; and he was right, judging from what the Rev. Mr. Janin writes to me. The latter has not been attacked by the fever, but the Rev. Mr. Richard has suffered much from it. The Rev. Mr. Levadoux writes to me: "So far I have had only three attacks of the fever, but they have left me so weak that I can scarcely keep from falling at every step; my health is too much impaired and my head and hand too weak to write a longer letter." This is the usual effect of the fever from which we all suffer in this climate. As for myself, my health is at present less precarious than it has been; the fever leaves me at intervals sufficient time to recuperate my strength, but it comes back too frequently to allow me to recover entirely; its last attacks have been even more severe than any I had before experienced. Nevertheless, I continue to attend the parish, awaiting the return of the Rev. Mr. Flaget, who is anxiously looked for. All my Indians are in winter quarters and will not be back for a few months. Three of them have left for heaven and I doubt not but they have reached it. I seriously contemplate a journey to St. Joseph, a

village of the Kickapoo tribe, 100 to 150 leagues from this post, where I may perhaps settle.

One great drawback is that I am still without means, having no interpreter of my own, not knowing the language, having no opportunity to learn it, and being scarcely able to vegetate with the meagre salary given me by the States, whilst the poorest of interpreters has at the least one dollar a day and board. We have not even received a cent of the first quarter of that salary, now that the fourth quarter is running. We are of course the only ones in the service of the States who have to meet such difficulties. I cannot help remarking that we are treated as are, in France, certain criminals whom the Government caused to be thrown without help on some unknown coast, there to vegetate like castaways in sorrow and neglect. The Rev. Mr. Janin sends me word that he is destitute and starving. I am no better off; exhausted by sickness and with no other resources than a little casual which has not amounted to more than forty *livres* during the last six months. The Hon. Governor tells us that we have been forgotten, and that we should request some trader of this region going to Philadelphia to draw our salary whilst there and to bring it to us. Such advice sounds very much like mockery! If you have any acquaintances in the War Office, Monseigneur, you would do a great work of charity by recalling to them the fact of our existence.

I could not send you this letter in the bundle that I delivered to Mr. Arthur St. Clair for the States. I was at the time overrun with sick-calls and cruelly tormented with the fever. I had the honor of writing letters to you in the two first bundles. I beg of you to continue your kindness to me, and to recommend me to that portion of your clergy that has the happiness to live near you. I send them my regards, especially the Rev. Mr. Nagot, my benefactor, and his confrères.

I am with the greatest respect, Monseigneur,

Your very humble and very obedient servant,

RIVET, Missionary Priest.

To Monseigneur the Bishop of Baltimore.

III.—RESIGNATION OF FATHER JANIN.—INDIAN MISSIONS NEGLECTED.

The next letter of Father Rivet calls for no special comment. It treats, like the former, of the Indian question, and is addressed to the Rev. Mr. Neal and dated—

P. D. POST VINCENNES, 30 April, 1796.

Do not be surprised, dear Father, that the bundle of letters addressed to the Bishop reaches you sealed. It contains hardly anything concerning my commission. They are parcels from the other missionaries and letters from England addressed to Bishop Carroll. I am bid to take all possible care of them, consequently I request you to see to it that the package reaches its destination by some fleet and trustworthy messenger.

Having received no answer to the letter and memoir which I addressed both to General Wayne and to the Secretary of War, I am no further advanced than I was when I sent you the last unsealed dispatch to forward it to the Prelate. In it you saw how we were situated. In the meantime I continue to do whatever little is in my power for the Catholics of these regions, and also for the Indians whom it would be easy to bring to the faith if the wisquy (*sic*) did not run here like the water of the Wabash. That fatal liquor destroys all the good that one would be willing to do for them, and often changes them into a people of bears and tigers. I have several times spoken on this subject to the Secretary of War, but I have received no answer.

I have just returned from a journey to Kahokias where I went to confession. I found the Rev. Mr. Janin irrevocably decided to resign his commission, and it is likely that he has already done so. Neither my observations nor those of the other good missionaries who were with me could make him alter his determination. After having done so, he will pass into the Spanish domain. God grant that this does not prove hurtful to our plans; Mr. Janin, however, had no aptitude for the work. They will likely appoint another missionary for the Indians: for what can they expect one man to do for them? I am convinced, and everybody here says the same, that five or six good missionaries who would work in unison among the different tribes, could render more service to the States than an army of twenty thousand men. Indeed, Father Neal, there is not the least doubt of it. But the Cabinets of the governing do not always look at these matters in the same light.

Last year I received a letter from you and I answered it. The Rev. Mr. Janin has not received the one you tell me you wrote to him. He will return to me the books given to him in Philadelphia.

You must have heard about, perhaps read, a memoir which I handed to Governor Arthur St. Clair for the Secretary of War, on

a plan for the civilization and instruction of our poor Indians. I do not know how they regard it. I leave everything in the hands of Divine Providence, who will direct everything to His greater glory. But it is a great pity to see these poor people in the state they are in. I beg of you to remember me to your gentlemen for whom I entertain a very kind regard. Remember me also to my acquaintances whom you bade me bless at parting. I beg of both the one and the other to remember a poor priest, burdened with the most painful enterprise and left to himself without advice, without support, without any assistance whatever. Such a situation ought to touch the heart of a Huron. Adieu, very dear Father, think of me, pray for me. Write more frequently than you do, and rest assured that nothing equals the sentiments of respect and of gratitude which I have plighted unto you for life.

Your very devoted and affectionate servant,

THE POOR MISSIONARY.

To the Rev. Mr. Neal, Walnut Street.[5]

Three days later, Father Rivet availed himself of another opportunity to write to Bishop Carroll. His letter is dated—

P. D. POST VINCENNES, 24 May, 1796.

Monseigneur:

Amid the numberless thorns which cover the road that you ordered me to travel, it is a singular consolation to me to be able to recur occasionally to your wisdom, and to give you a faithful account of the ministry confided to me . . . .

I have as yet received no answer either from General Whine [Wayne], or from the Secretary of War. Hence all the difficulties which I explained to you in my last dispatch still subsist in all their force. The payments are made with no more promptness; I am already two quarters in arrears, and for over two months I have not received a particle of the rations allowed me by the Government or Arthur St. Clair. I asked for them a few days ago, and the commanding officer answered me that he had neither money nor victuals. However, as I am no longer suffering, I refrain from pressing him. My greatest trouble is the silence of the agents of the Government on a subject which, to use the expression of my commission, "enlists the wishes and even the solicitude of the general Government." Hence, I have not the courage to present to it new reflections tending to secure

[5] Baltimore MSS.

the success of its philanthropic views. I simply write to-day to fulfil my duty, and to give an account of the complaints of the chief of a village of two hundred men bearing arms, who asks a medal from the Government. Having heard his reasons, I have promised him some kind of an answer by next fall; if I do not get it, my commission becomes a farce, compromising me and embittering the minds of these people against the ministry confided to me as priest and as envoy of the States.

Such was not the case under the ministry of the missionaries sent by the French Government. The savages know it well, and they murmur. To cite only one instance: I buried the other day a man of the Houyas tribe, a well-known murderer. He had come again "to kill some Frenchmen," as he expressed it. After receiving a mortal wound, he begged to be baptized, and died with sentiments of the greatest piety. His family invoked the old custom which secured the Catholic Indians a grand funeral free of costs. They have murmured; they have laid their failure to obtain the request at the door of "that Black-gown who is in want of nothing, and who, after having put them on the good road, abandons them when they are dead." I am none the less resolved not to incur any more expenses for that object. I have asked in vain for at least a part of the presents destined for the different tribes by the Government for such and other occasions. There is not a burial that costs less than ten dollars; the faithful are getting tired of supplying funds, and I am unable to stand the expense. Hence I shall leave that and the rest to the disposition of Divine Providence; I will do the little that I am enabled to do, and without leaving the post confided to me, notwithstanding the lack of means left at my disposal, I will await with confidence the time when Providence comes to my aid or makes it manifest that my superiors were mistaken in sending me to evangelize these poor nations. I hope God will not ask of me an account of what I cannot do.

This is for the most part what has discouraged Mr. Janin, who with a pure faith and irreproachable morals, had however none of the necessary qualities for the great undertaking confided to us. During a voyage which I have just made to Illinois, I found him unshakable in his determination to resign his commission, and he intends doing it without delay. I have drawn it up myself in a manner the least prejudicial to your views and to mine. It states that having never been able to assemble the Illinois nation, of which he was appointed the missionary, in larger numbers than nine men, whilst his colleague

on the shores of the Wabash carries along with him the multitude of nations, he would wound the delicacy of his conscience by accepting any longer the moneys of the State without being able to further its views; that his age does not allow him to pursue an enterprise a thousand times more painful and difficult than he had thought; moreover, that Bishop Carroll has at his disposition subjects younger than he is, better fitted, etc. . . . All this has to be certified to by the magistrate of Kaskaskias. I have thought it useful to make known to you the tenor and the motives of that resignation. I do not know, of course, whether he will change anything in it; I am inclined to believe that he will not.

IV.—The Village of Post Vincennes.—Its Sad Religious Condition.

In the same letter the Rev. Fr. Rivet thus exposes the condition of affairs at Vincennes:—

Shall I now speak to you, my Venerable Father, of the situation of the Catholics of this village in what concerns religion? Alas! it causes me the most profound sorrow. Notwithstanding all my care, in a village composed of one hundred and four or five Catholic families, which number about three hundred or three hundred and fifty communicants, I had only eighty-eight persons who presented themselves at the tribunal of Penance, and forty-two at the Holy Table, although my indulgence has been almost excessive. The result of our conferences, which the Vicar General transmits to you, will more than prove to you how completely the holy rules of the Church are disregarded here. In particular, I had to strengthen myself with all the authority of the Vicar General to establish rules which follow even from the very first principles of religion. There is not a good woman here who does not know more than I do about all that concerns the rule of morals and the order of discipline. Therefore I beseech you, my Venerable Father, by the bowels of mercy of Jesus Christ, to make your pastoral voice heard to this poor people. Its state draws from my eyes tears of tenderness and compassion. Ah! I love to persuade myself that the grace accompanying the instructions of the Chief Pastor will work in them what our weak exhortations cannot accomplish. They will be flattered by the touching interest that animates him for their salvation, by the care with which the sub-

ordinate pastors give him a faithful account of the state of their flock. Our ministry will thus acquire a new credit, confidence will perhaps be reanimated; shame will at least impose silence on the impious, on the unbelievers, on the materialists whose principles begin to spread even among the women. Insist especially on the necessity of sending the children to catechism, and not to leave them until thirteen and fourteen years of age in the most absolute ignorance of all their duties of religion, to take them again out of the hands of the priest as soon as they have made their First Communion. That is the most deplorable abuse which I find here, an abuse that leaves us no hope but the success of the moment. Of course, it is the fault of the parents who are too indifferent, or are only concerned about employing their children in pursuits that will make them useful. But for that, the children would readily come for instruction, and I know even some who have asked with tears for permission to do so, without obtaining the consent of their parents. It has been by dint of care, by repeated supplications, and by all the various means which I could think of, that I succeeded in bringing together forty children who come regularly from among one hundred and twenty-one enrolled on my first list. Having no schoolmaster here, they have no means of instruction whatever. Twenty-seven have just made their First Communion with the greatest fervor, many of whom have really good dispositions and hearts inclined to virtue. Alas! how bitter it is for me to see a seed so carefully sown in these tender hearts, which would surely have given precious fruits in its time, perish so soon! Be not offended, my Venerable Father, at those details which may appear trivial. Nothing is small to me in what concerns the salvation of the souls committed to my charge, and a long experience has made me know how important it is to inculcate sound principles in the minds of the children. Moreover, it is a custom of all the parishes dependent on Montreal, that the children continue to frequent for one year after their First Communion the catechism lessons, and abstain during that time from dangerous amusements. Our people have an uncontrollable passion for nocturnal dances. Rich and poor, old and young, even women enceinte, run thither with desperate madness to spend all the night. They even bring children at the breast. Indeed the custom goes so far that the priest is no longer allowed to open his mouth on the subject. Nor are they satisfied with spending nights at it; the holy days of Sunday and of the Feasts are at times wholly spent at dances. These are the dangerous schools to which bad example draws my poor

little children almost immediately after their First Communion; their mothers make them acquire the taste of them with their milk. . . .

I have yet to submit to your consideration some other things to which I ask for an answer only in as far as you deem them of sufficient importance.

I have been led to grant without much trouble dispensation of one or two bans, fearing lest Catholics would contract marriage *intra privatas parietes*, without any other formality than the presence of a crucifix and the admission of four witnesses, or before the civil judge who readily grants dispensation of all publication of bans. I have thought it my duty to exact the payment of at least one dollar and have appropriated the amount to my own use, looking upon it as a casual, and seeing moreover that the priests who attend to the parishes in these regions are far from being in comfortable circumstances. Mr. Levadoux having called my attention to it, I ask you: first, to whom this money belongs; and secondly, if not to the attending priest, must I make restitution of all that I have received, and to whom.

Several marriages have been contracted before the civil judge, or, during the absence of the priest, before the chorister authorized thereto by the parish, and have not thereafter been ratified by the priest. I ask: (1) Must I admit these persons to the sacraments? (2) Must I give them the nuptial blessing at the moment of danger of death? (3) Must their children, conformably to the practice followed for the marriages contracted in the church, be recorded as legitimate on the baptismal register? It seems to me infinitely probable that the Council of Trent has been received here. The old French or Canadian missionaries incontestably followed its holy institutions, and it does not appear that the English and American governments have changed anything in that respect. . . .

I no longer know what rule to follow with regard to fasting and abstinence. I confined myself to insist on the abstinence during Lent only on Friday and the four last days. I know only two or three families who conformed themselves to my wish. The same holds good for the law of fasting. Should I have refused absolution to the others? I have not thought myself obliged to do so, and I beg of you to enlighten me on this point. Mr. Richard has assured me that the two laws of abstinence and fasting had been sufficiently well observed in his parish, and that increases my anxiety. On that point it should be remembered, first that the greater number of inhabitants here is very poor, and that a Brief of the Sovereign Pontiff dispenses

all the subjects of the King of Spain, whose possessions adjoin us, from the abstinence every Saturday of the year and four days of the week during Lent, except the first and last week, provided they give a slight alms; and thirdly that we hardly eat any other flesh meat here except the product of the chase, and consequently we cannot get meat at will; we are sometimes without it for eight or fifteen days. Then when we least expect it, we suddenly get it from every quarter. This only holds good in summer, however; during the winter we are rarely without meat. I have thought that you should be made acquainted with these local circumstances.

My faculties mention power *dispensandi super ova;* but nobody can tell me to what days the prohibition implied in these words refers. At times, this has perplexed me not a little; you understand, of course, that there is only a personal question involved. My people would laugh at the dispensation as much as at the prohibition.

The population of our villages is made up of people from all over the world. Men frequently pretend to be married who, for all I know, may have contracted marriage elsewhere. The custom prevails here of trusting their word under oath; this seems to me to expose the sanctity of the oath to the most evident profanation. Who is the married man, wretched enough to attempt another marriage, who will be prevented from taking a false oath which secures him the possession of the object of his passion?

Mr. Levadoux has referred to your decision a diminution, asked for by many *habitans*, of certain rates which really appear to me to be exorbitant. Thus, for an ordinary high Mass the officiating priest receives nearly four dollars (or 15 livres tournois); the same sum is paid to the church treasury, two dollars to the chorister, and I do not know how much to the verger, not to mention the wax tapers which they have to furnish for a funeral and which remain the property of the church. In case of a solemn funeral, the priest, the church treasury and the chorister get each 5 livres tournois (viz. a dollar and a quarter) more. This regulation sometimes prevents my parishioners from having high Masses celebrated or induces them to have these sung elsewhere. I am told that in Detroit it costs only 24 livres tournois in all for a solemn service.

May I request you, my Venerable Father, to let me know whether I could get, in Baltimore, Philadelphia or other neighboring cities, the "History of Paraguay" by Father Charlevoix? Mr. Richard recently assured me that this work, which I do not know, points out with great

details the means which the missionaries employed to convert and civilize the Indians in that part of the world. If the work is to be found anywhere I am determined to get it at any cost. I would have entrusted this errand to Mr. Dubourg, but I cannot write to him, as I am pressed for time and must avail myself of this unexpected opportunity to forward my letters. My parcel is very voluminous: I send only one letter to the Secretary of War.

Mr. Dubourg will excuse me; my sentiments toward him do not change. I was overjoyed to receive the parcels he forwarded to me last August; the pictures and beads were most welcome and most useful. I shall be happy to hear from him again.

I am, Monseigneur, with the deepest respect,

Your very humble and most obedient servant

LE PAUVRE MISSIONNAIRE.

To Monseigneur the Bishop of Baltimore.[6]

V.—THE REV. FR JANIN LEAVES.—WORK AMONG THE INDIANS AT THE POST.—FR. RIVET NAMED VICAR GENERAL.

P.D. POST VINCENNES, 4 May, 1796.

Monseigneur:

I learn to-day from a most trustworthy source, that my colleague Mr. J—— is about to leave for New Orleans and that he will transmit to you his resignation from that city. The news staggers me, as I fear that, no matter from what place he dates his resignation, his conduct will have disastrous consequences. I throw myself in the arms of Divine Providence and entreat it to avert whatever evil effects might result from it to the great enterprise for which he has been sent here.

I think it a matter of sufficient urgency to advise you of this by special courier; you may perhaps prevent some of its bad effects and have his place filled by a man whom you deem in your own estimation better adapted than he to fill the position he has abandoned. Mr. Levadoux and Mr. Richard know this region, the customs and usages of the people, and they are ready to fly where obedience and the glory of God may call them.

Finally, my Venerable Father, forgive me the unseasonableness of this new letter. I am so deeply affected by the sad news that I seek relief everywhere—perhaps even where I may not find it. In my

[6] Baltimore MSS.

last trimesterly dispatch I enclosed a heavy parcel for yourself, which will reach you through Mr. Neal.

I am with the deepest respect,

Your very humble and most obedient servant,

LE PAUVRE MISSIONNAIRE.

I find confirmation of the news of the departure without resignation of Mr. J—— in the fact that he does not send his resignation in a letter which he writes for this trimester and which passed through my hands. Besides, he sends me his procuration to get his salary and transmit it to the people with whom he boarded, telling me that he is to remain but a very little time longer in these regions. His letter is dated April 26th. I know that he intends to go straight to New Orleans.

If he can be replaced without inconvenience, his going will not be such a great loss. With excellent qualities and real virtue he possessed no qualifications for such an enterprise. I had not been a quarter of an hour with him when my judgment about him was made up. Ever since I have avoided working with him and I stopped worrying only when there were eighty leagues between him and me. Mr. Dubourg, who knows me, must have suspected something of the kind from my silence about him and from the very guarded expressions I used when referring to him. We must, however, give him the credit of sincere faith and irreproachable morals; he may work very successfully in a parish already established. Had he not allowed himself to give way to his feelings he might have stood it; however, it cannot be denied that we have been cruelly left alone. I attempted to prepare the authorities for this desertion by mentioning his discouragement and justifying it by the motives indicated in the letter addressed to you in my last package. I hope that precaution was well taken, it being in the line of my official relations.

To Monseigneur the Bishop of Baltimore.[7]

From the foregoing letters it is evident that Father Rivet most conscientiously fulfilled the duties of the commission given him by the United States Government, and that he devoted most of his time to the conversion and spiritual care of the Indian tribes. He looked upon the parish work as a merely temporary arrange-

[7] Baltimore MSS. Interesting details: The postmark on the superscription of this letter is in writing thus: "Louisville, Mai 14, 96." The written figures 25 indicate, we presume, the cost of mailing it. Mr. J. is the Rev. Fr. Janin.

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ment, as is evident from the fact that in the Vincennes registers he styles himself "missionary appointed for the Savages exercising the ministry, for *the moment*, in the Parish of St. Francis Xavier."[8]

How devoted he was to his Indian work, his own superior, Bishop Carroll, tells in a letter to Samuel Dexter, Secretary of War, 15 September, 1800: "He visits the neighboring Indians and applies himself incessantly in fulfilling the object of his appointment, and disposing them to maintain a friendly temper toward the United States. He is indefatigable in instructing them in the principles of Christianity and not without success, which however would be much greater if the traders could be restrained from spoiling the fruits of his labors by the introduction and sale of spirituous liquors. In the discharge of his useful occupations, Mr. Rivet has undergone much distress. The Indians afford nothing for his subsistence; on the contrary, he is often obliged to share the little he possesses with them, or lose influence over them. This and the non-payment of his annuity for more than two-and-twenty months have reduced him to the greatest distress."[9]

Father Rivet deeply deplored the attitude of the officials of the American Government, who not only could never sympathize with the paternal way of treating the Indians by which the French had made them their allies, but also crippled his own influence over them by not paying him his salary. However, he continued to devote himself heart and soul to the welfare, spiritual and temporal, of his savage wards.

God rewarded his zeal for the salvation of these poor children of the prairie and the forest with abundant spiritual fruit. The Vincennes Registers of Baptisms and Marriages record the wonderful results of his apostolic labors among the Potowatomies. The other roaming tribes of the plains of the Wabash were not overlooked; Miamis, Shawnees, Charaguis, Piankeshaws, Ouias, Sioux and Kaskaskias, all contributed their share to the harvest of souls.

[8] "A History of the Catholic Church in the Diocese of Vincennes," by the Rev. H. Alerding. P. 73.

[9] "Life of Bishop Carroll," *ut supra*.

We have already become aware of the desperate religious state of the white settlers at the Post. They were a constant source of worry, trouble and heart-ache to their countryman. His life of self-denial made little or no impression upon their careless lives.

In 1798, Bishop Carroll put a stop to the many spiritual perplexities of the pious priest in the holy ministry by appointing him his Vicar General for the Territory of Indiana.

This new dignity spurred the apostolic man on to further exertion for the salvation of the people committed to his care. We have no letters from him, to throw light on his success in the holy ministry of souls; but about this time we find on the records of converts the name of the Hon. William Clark, one of the Judges of the Supreme Court in the Territory of Indiana. The soldiers of Fort Knox on the Wabash River, about three miles from Vincennes, also shared in his ministrations; several of the Catholic Irish soldiers were married men. Father Rivet baptized their children and instructed them; and when a contagious disease broke out at the Fort, the good pastor hurried to the bedside of the stricken ones, gave them the last Sacraments, and buried them in consecrated ground under the shadow of the Cross.[10]

† CAMILLUS P. MAES,
Bishop of Covington.

(To be continued.)

A MIRROR OF SHALOTT.[1]

IV.—THE FATHER RECTOR'S STORY.

THE EMPTY SOUL.

THE Father Rector of San Filippo was an old man, a Canadian by birth, who had been educated in England, but he had worked in many parts of the world since receiving the priesthood nearly fifty years ago, and for my part I certainly expected that he would have many experiences to relate.

At first, however, he entirely refused to tell a story. He said

[10] "Life of Bishop Flaget." By Bishop M. J. Spalding of Louisville, 1852.

[1] Copyright in Great Britain by Sir Isaac Pitman & Sons, Limited.

he had had an uneventful life, that he could not compete with the tales he had heard. But persuasion proved too strong and on going in to see him on another matter one morning I found him at his tin dispatch-box with a diary in his hand.

"I have found something that I think may do," he said, "if no one else has promised for this evening. It is really the only thing approaching the preternatural I have ever experienced."

I congratulated him and ourselves; and the same evening after supper he told his story, with the diary beside him to which he referred now and then. (I shall omit his irrelevancies, of which there were a good many.)

"This happened to me," he said, "nearly thirty years ago. I had been twenty years a priest, and was working in a little country mission in the south of England. I made the acquaintance of a Catholic family who had a large country house about ten miles away. They were not very fervent people, but they had a chapel in the house where I would say Mass sometimes on Sundays, when I could get away from my own church on Saturday night.

"On one of these occasions I met for the first time an artist, whose name you would all know if I mentioned it, but it will be convenient to call him Mr. Farquharson. He made an extremely unpleasant impression on me, and yet there was no reason for it that I could see. He was a big man, palish, with curling brown hair. He was always very well dressed; with a suspicion of scent about him; he talked extremely wittily and would say the most surprising things that were at once brilliant and dangerous; and yet in his talk he never transgressed good manners. In fact he was very cordial always to me; he seemed to go out of his way to be courteous and friendly, and yet I could not bear the fellow. However, I tried to conceal that, and with some success, as you will see.

"I was astonished that he asked no questions about our beliefs or practices. Such people generally do, you know; and they profess to admire our worship and its dignity. In the evening he played and sang magnificently; very touching and simple songs of an extraordinary pathos.

"On the following morning he attended Mass, but I did not

think much of that. Guests generally do, I have found, in Catholic houses. Then I went off in the afternoon back to my mission.

"I suppose it was six weeks before I met him again, and then it was at the same place. My hostess gave me tea alone, for I arrived late; and as we sat in the hall she told me that Mr. Farquharson was there again. Then she added to my surprise that he had expressed a great liking for me, and had come down from town partly with the hope of meeting me. She went on talking about him for a while; told me that three of his pictures had been taken again by the French Salon, and at last told me that he had been baptized and educated as a Catholic, but had for many years ceased to practise his religion.

"Well, that explained a good deal; and I was greatly taken aback. I did not quite know how to act. But she talked on about him a little, and I became sorry for the man and determined that I would make no difference in my behavior toward him. From what she said, I gathered that it might be in my power to win him back.

"Now let me tell you a word about his pictures. I had seen them here and there, as well as reproductions of them, as all the world had at that time, and they were very remarkable. They were on extraordinarily simple and innocent subjects—and often religious—a child going to First Communion; a knight riding on a lonely road; a boy warming his hands at the fire; a woman praying. There was not a line or a color in them that anyone could dislike, and yet—yet they were corrupt. I know nothing about art; but it needed no art to see that these were corrupt. I did not understand it then, and I do not now; but—well, there it is. I cannot describe their effect on me; but I know that many others felt the same, and I believe that kind of painting is not uncommon in the French School."

The priest paused a moment.

"As I went down the long passage to the smoking-room, I declare that I was not thinking of this side of the man. I was only wondering whether I could do anything, but the moment I came in, and found him standing alone on the hearth-rug, all this leapt back into my mind.

"His personality was exactly like his own pictures. There was nothing that one could point to in his face and say that it revealed his character. It did not. It was a clean-shaven, clever face, strong and artistic; his hand, as he took mine, was firm and slender and strong too. And yet—yet my flesh crept at him. It seemed to me he was a kind of devil.

"Again I did my utmost to hide all this, as we sat and talked that evening till the dressing-gong rang, and again I succeeded, but it was a sore effort. Once when he put his hand on my arm I nearly jerked it off, so great was the horror it gave me.

"I did not sit near him at dinner; there were several people dining there that night, but our host was unwell and went to bed early, and this man and myself, after he had played and sang an hour or so in the drawing-room, talked till late in the smoking-room and all the while the horror grew; I have never felt anything like it. I am generally fairly placid; but it was all I could do to keep quiet. I even wondered once or twice whether it was not my duty to tell him plainly what I felt, to—to—(well really this sounds absurd)—but to curse him as an unclean and corrupt creature who had lost faith and grace and everything, and was on the very brink of eternal fire."

The old man's voice rang with emotion. I had never seen him so much moved, and was astonished at his vehemence.

"Well, thank God! I did not!

"At last it came out that I knew about his having been a Catholic. I did not tell him where I had learnt it, but perhaps he suspected. Of course, though, I might have learnt it in a hundred ways.

"He seemed very much surprised—not at my knowing, but at my treating him as I had. It seemed that he had met with unpleasantness more than once at the hands of priests who knew.

"Well, to cut it short, before I went away next day he asked me to call upon him sometime at his house in London, and he asked me in such a way that I knew he meant it."

The priest stopped and referred to his diary. Then he went on.

"It was in the following May, six months later, that I fulfilled my promise.

"It may have been association, and what I suspected of the man, but the house almost terrified me by its beauty and its simplicity and its air of corruption. And yet there was nothing to account for it. There was not a picture in it, as far as I could see, that had anything in it to which even a priest could object. There was a long gallery leading from the front door, floored, ceiled, and walled with oak in little panels, with pictures in each along the two sides, chiefly, I should suppose now, of that same French School of which I have spoken. There was an exquisite crucifix at the end, and yet, in some strange way, even that seemed to be tainted. I felt I suppose in the manner that Father Stein described to us when he mentioned Benares; and yet there, I have heard, the pictures and carvings correspond with the sensation, and here they did not.

"He received me in his studio at the end of the passage. There was a great painting on an easel, on which he was working, a painting of Our Lady going to the well at Nazareth—most exquisite, and yet terrible. It was nearly finished, he told me. And there was his grand piano against the wall.

"Well, we sat and talked; and before I left that evening I knew everything. He did not tell me in confession, and the story became notorious after his death a few months later; but yet I can tell you no more now than that all I had felt about him was justified by what I heard. Part of what the world did not hear, would not have seemed important to any but a priest; it was just the history of his own soul, apart from his deeds, the history of his wanton contempt of light and warnings. And I heard more besides too, that I cannot bear to think of even now."

The priest stopped again; and I could see his lips were trembling with emotion. We were all very quiet ourselves; the effect on my mind at least was extraordinary. Presently he went on:—

"Before I left I persuaded him to go to confession. The man had not really lost faith for a moment, so far as I could gather. I learnt, from details that I cannot even hint at, that he had known it all to be true, pitilessly clear, in his worst moments. Grace had been prevailing, especially of late, and he was sick of his life. Of course he had tried to stifle conscience, but by the

mercy of God he had failed. I cannot imagine why, except that there is no end to the loving kindness of God, but I have known many souls not half so evil as his, lose their faith and their whole spiritual sense beyond all human hope of recovery."

The priest stopped again; turned over several pages of his diary, and as he did so I saw him stop once or twice and read silently to himself, his lips moving.

"I must miss out a great deal here. He did not come to confession to me but to a Carthusian, after a retreat. I need not go into all the details of that so far as I knew them, and I will skip another six months.

"During that time I wrote to him more than once, and just got a line or two back. Then I was ordered abroad; and when we touched at Brindisi I received a letter from him."

The priest lifted his diary again near his eyes.

"Here is one sentence," he said. "Listen: 'I know I am forgiven; but the punishment is driving me mad. What would you say if you knew all! I cannot write it. I wonder if we shall meet again. I wonder what you would say.'

"There was more that I cannot read; but it offers no explanation of this sentence. I wrote of course at once, and said I would be home in four months, and asked for an explanation. I did not hear again, though I wrote three or four times; and after three or four months in Malta I went back to England.

"My first visit was to Mr. Farquharson, when I had written to prepare him for my coming."

The old man stopped again, and I could see he was finding it more and more difficult to speak. He looked at the diary again once or twice, but I could see that it was only to give himself time to recover. Then he lowered it once more, leaned his elbow on the chair-arm, and his head on his hand, and went on in a slow voice full of effort:—

"The first change was in the gallery; its pictures were all gone and in their place hung others—engravings and portraits of no interest or beauty that I could see. The crucifix was gone and in its place stood another very simple and common—a plaster figure on a black cross. It was all very commonplace—such a room as you might see in any house. The man took me through

as before, but instead of opening the studio door as I expected, turned up the stairs on the right, and I followed. He stopped at a little door at the end of a short passage, tapped, and threw it open. He announced my name and I went in."

He paused once more.

"There was a Japanese screen in front of me and I went round it, wondering what I should find. I caught a sight of a simple commonplace room with a window looking out on my left, and then I saw an old man sitting in a high chair over the fire on which boiled a saucepan, warming his hands, with a rug over his knees. His face was turned to me, but it was that of a stranger.

"There was a table between us, and I stood hesitating, on the point of apologizing, and the old man looked at me smiling.

"'You do not know me,' he said.

"Then I saw it bore an odd sort of resemblance to Mr. Farquharson; and I supposed it was his father. That would account for the mistake too, I thought in a moment. My letter must have been delivered to him instead.

"'I came to see Mr. Farquharson,' I said. 'I beg your pardon if——' Then he interrupted me—well, you will guess—this was the man I had come to see. "It took a minute or two before I could realize it. I swear to you that the man looked, not ten, nor twenty, nor thirty, but fifty years older.

"I went and took his hand and sat down, but I could not say a word. Then he told me his story; and as he told it I watched him. I looked at his face; it had been full and generous in its lines, now the skin was drawn tightly over his cheeks and great square jaw. His hair, so much of it as escaped under his stuff cap, was snow-white, and like silk. His hands, stretched over the fire, were gnarled and veined and tremulous. And all this had come to him in less than one year.

"Well, this was his story. His health had failed abruptly within a month of my last sight of him. He had noticed weakness coming on soon after his reconciliation, and the failure of his powers had increased like lightning.

"I will tell you what first flashed into my mind, that it was merely a sudden unprecedented break-down that had first given room for grace to reassert itself, and had then normally gone forward. The life he had led—well, you understand.

"Then he told me a few more facts that soon put that thought out of my head. All his artistic powers had gone too. He gave me an example.

"'Look round this room,' he said in his old man's voice, 'and tell me frankly what you think of it—the pictures—the furniture.'

"I did so, and was astonished at their ugliness. There were a couple of hideous oleographs on the wall opposite the window —perhaps you know them—of the tombs of our Lord and His Blessed Mother, with yellow candlesticks standing upon them. There were green baize curtains by the windows; an axminster carpet of vivid colors on the floor; a mahogany table in the centre with a breviary upon it and a portfolio open. It was the kind of a room that you might find in twenty houses in a row on the outskirts of a colliery town.

"I supposed of course that he had furnished his room like this out of a morbid kind of mortification and I hinted this to him.

"He smiled again.

"'No, he said, 'indeed not. It is that I do not care. Will you believe me when I tell you that? There is no asceticism in the matter. Those pictures seem to me as good as any others. I have sold the others.'

"'But you know they are not good,' I said.

"'My friends tell me so, and I remember I used to think so once too. But that has all gone. Besides, I like them.'

"He turned in his chair and opened the portfolio that lay by him.

"'Look,' he said, and pushed it over to me.

"It was full of sheets of paper, scrawled with such pictures as a stupid child might draw. There was not the faintest trace of any power in them. Here is one of them that he gave me." He drew out a paper from his diary and held it up. "I will show it you presently.

"As I looked at them it suddenly struck me that all this was an elaborate pose. I suppose I showed the thought in the way I glanced up at him. At any rate he knew it. He smiled again, pitifully.

"'No,' he said, 'it is not a pose. I have posed for forty years, but I have forgotten how to do it now. It does not seem to me worth while, either.'

"'Are you happy?' I asked.

"'Oh! I suppose so,' he said.

"I sat there bewildered.

"'And music?' I said.

"He made a little gesture with his old hands.

"'Tell Jackson to let you see the piano in the studio,' he said, 'as you go downstairs. And you might look at the picture of Our Lady at Nazareth at the same time. You will see how I tried to go on with it. My friends tell me it is all wrong, and asked me to stop. I supposed they knew, so I stopped.'

"Well, we talked a while and I learnt how all was with him. He believed passionately and that was all. He received the Sacraments once a week, and he was happy in a subdued kind of way. There was no ecstasy of happiness; there was no torment from the imagination, such as is usual in these cases of conversion. He had suffered agonies at first from the loss of his powers, as he realized that his natural perceptions were gone, and it was then that he had written to me."

The Rector stopped again a moment, fingering the paper.

"I saw his doctor, of course, and——"

Monsignore broke in. I noticed that he had been listening intently.

"The piano and the picture?" he said.

"Ah! yes. Well, the piano was just a box of strings; many of the notes were broken and the other wires were hopelessly out of tune. They were broken, the man told me, within a week or two of his master's change of life—he spoke quite frankly to me—Mr. Farquharson had tried to play, it seemed, and could scarcely play a right note, and in a passion of anger, it was supposed, had smashed the notes with his fists. And the picture—well, it was a miserable sight—there was a tawdry sort of crown, ill-drawn and ill-colored on her head, and a terrible sort of cherub was painted all across the sky. Someone else, it seemed, had tried to paint these out, which increased the confusion.

"The doctor told me it was softening of the brain. I asked

him honestly to tell me whether he had ever come across such a case before, and he confessed he had not.

"It took me a week or two, and another conversation with Mr. Farquharson before I understood what it all meant. It was not natural, the doctor assured me, and it could scarcely be that Almighty God had arbitrarily inflicted such a punishment. And then I understood —as no doubt you have all done before this."

The old priest's voice had an air of finality in his last sentence, and he handed the scrap of paper to Father Bianchi who sat beside him.

"One moment, Father," I said, "I do not understand either."

The priest turned to me, and his eyes were full of tears.

"Why this is my reading of it," he said; "the man had been one mass of corruption, body, mind and soul. Every power of his had been nurtured on evil for thirty years. Then he made his effort and the evil was withdrawn—and—and, well he fell to pieces. The only thing that was alive in him was the life of grace. There was nothing else to live. He died, too, three months later, tolerably happy, I think."

As I pondered this the paper was handed to me, and I looked at it in silence. It was a head, grotesque in its feebleness and lack of art. There was a crown of thorns about it, and an inscription in a child's handwriting below:—

Deus in virtute Tua salvum me fac!

Then my own eyes were full of tears too.

ROBERT HUGH BENSON.

Cambridge, England.

["Father Bianchi's Story" follows.]

THE HOLY FATHER'S WISH REGARDING DAILY COMMUNION.

IN a decree recently formulated by the Sacred Congregation of the Council, and published in the Catholic journals, the Holy Father embodies his wish that the ancient practice of daily Communion should be restored throughout the Christian world. The

act is part of the plan of general revival of piety which the Sovereign Pontiff indicated in his first Encyclical as his chief aim—*restaurare omnia in Christo.* The devout reception of Holy Communion, daily, by the faithful generally, would bring back the happy conditions of the early Church when the stranger could point to her children and say: Behold how these Christians love one another!

The readiness with which the decree was promulgated and commented upon by those who have at heart the increase of devotion to the Blessed Sacrament and of personal sanctification, must be recognized as a good omen suggestive of the strengthening of Catholic faith and piety. At the same time it has given rise to some misapprehensions which the Holy Father and the Sacred Congregation could not have intended, and which involve the danger of promoting a perfunctory approach to the Holy Table, whence would follow a neglect of that very Christian perfection which the decree aims at promoting.

To estimate properly the meaning, in practice, of the decree, it is to be remembered that the Holy Father neither urges a new devotion, nor extends any indulgence to recipients of the Blessed Sacrament that would imply a dispensing from those time-honored and just precautions of reverent preparation and thanksgiving which the Church has always insisted upon, to the exclusion of both Jansenistic rigor and commonplace laxity. What the decree urges is simply that the legislation of the Council of Trent on this subject be carried out more effectually than has hitherto been done. According to this legislation the faithful are instructed to receive daily Communion, not merely spiritually but actually, whenever they assist at daily Mass.[1] It is the Congregation of this very Council of Trent which, at the desire of our Holy Father, promulgates the present decree by which its former legislation is to be enforced.

As is well known, this injunction of the Council comes in the nature of a reform, that is to say, a reëstablishment of a discipline which received its force from Apostolic practice. Daily Communion was the custom of the Christian worshippers at Mass in the early Church.

[1] Sess. xxii, c. 6.

Why was that practice discontinued? The answer is written in a warning which St. Paul sends to the Corinthians (I, 11 : 30): "Ideo inter vos multi infirmi et imbecilles, et dormiunt multi." There were those, then, who came to this Holy Sacrifice with a disposition to sin, sloth, indifference, and he bids them examine their consciences lest God pronounce judgment against them for their irreverence. The abuse which the Apostle stigmatizes thus early in the life of the Church, finds its larger record in the subsequent history of religious discipline, so that there developed gradually an opposite extreme which culminated in the doctrinal severity of Jansenism. I use the word se-verity in its etymological sense as a "separation from truth," and as such did the Church condemn the cruel teaching which, under plea of reverence, deprived the children of God's household of the Bread of Life.

But there were other causes, besides the extremes of Jansenism, which hindered the frequent approach of the people to the altar of the Celestial Manna. They were not so much doctrines as conditions. Chief among these was the growth of a beneficed clergy in Catholic countries. Priests were appointed to pastoral posts, endowed. These endowments, piously intended to secure the minister of the altar from an unworthy quest for his daily sustenance, and to facilitate his more complete devotion to the service of souls, were distributed in time as favors—not gifts, but "livings," which exacted the condition *sine qua non* of a daily celebration of Mass and the recital of canonical prayers. The canonical obligation of saying daily Mass became gradually with many a perfunctory service without engaging that pastoral zeal which would seek to bring the faithful to attend and receive Holy Communion. The less frequently the people came to Mass, the less they came to Communion; and the less they came to Communion, the less did they trouble the canonical or hireling priest in the confessional. To him it was indifferent whether they came or not, since he had his endowment.

To say that these conditions became universal would be to exaggerate. But where they obtained, there fervor ceased in the daily attendance at Mass and in the participation of the Holy Sacrifice by frequent Communion. The people might still retain their piety as well as their faith, because there was a thou-

sand influences for good at work to preserve the religion of their fathers in their hearts. The Catholic atmosphere which had no breath of heresy to taint it, the traditional home life which made daily prayer and supernatural views part of the domestic training, the wayside shrine that invited the passer-by to pious aspirations, the missionary who came from time to time to stir the passive conscience into momentary ardor—these influences kept alive the true faith and deep popular piety, even where good pastors fell in with the general custom of substituting a private Mass for the parochial and conventual Mass, at which the faithful were expected to assist and communicate.

Now it is evidently these conditions, since they have become the rule and have made us forget what is befitting and beneficial, that the Holy Father seeks to change by enforcing anew the decree of the Council of Trent, adding certain directions to facilitate its observance.

The remedies authoritatively suggested may be summarized under the following heads:—

1. There is to be *no more speculative contention as to the dogmatic value of frequent Communion.* It is an established truth, which common sense endorses, and one to which theologians ought to conform their undivided teaching, viz. that to receive daily the *panis quotidianus supersubstantialis* of which St. Matthew speaks (6: 2) is in simple conformity with our constant request in the "Our Father:" "Give us this day our daily bread." Hence it follows—

2. That *frequent and daily Communion should be open to all* the faithful who are properly disposed thereunto, by being in the state of grace which allows them to profit by this heavenly sustenance. Since the faithful have not been accustomed to such an interpretation of their daily prayer, the decree of the Holy See naturally implies that—

3. Parish priests, confessors, preachers, and religious instructors *exhort the faithful to this practice by interpreting to them the benefits of it.* This is not done by simply trumpeting it forth as a law of the Pope, or as a privilege which his liberality has opened like an indulgence out of the abundance of the Divine Treasury. It is done by setting forth the value of daily devout attendance at

Mass wherein Holy Communion may be received by all—provided they are properly disposed for such reception. The practice, therefore, to be fruitful of the good intended by the Holy Father, is conditioned upon certain requisites which demand attention and action on the part of the spiritual directors of the faithful as well as on the part of the faithful themselves.

4. The requisites which the decree demands are (*a*) that those who approach Holy Communion be in the state of grace, and have a right and devout intention. This devout intention is, of course, always supposed; but it should not be merely passive, for the Fathers who framed the decree add that those who come daily to the Holy Table should have (*b*) the desire of a closer union with Christ, and should manifest this desire by seeking in Him the remedy for their faults or defects. Persons then who are not disposed to make progress in virtue by combating evident faults of temper, or by avoiding occasions that lead to mortal sin, or who maintain an attachment to venial sin, are according to the terms of the decree by no means properly disposed for the daily reception of the Holy Eucharist, however much they should be urged to make themselves more worthy. Nor does the decree dispense the recipients of daily Communion from a serious preparation for, and a suitable thanksgiving after, the solemn act. Finally, the decree plainly indicates that those who go to Holy Communion at the daily Mass must do so not only of their own free will but from a strong desire to receive this sovereign remedy of the soul. Confessors are exhorted *ne quemquam avertant.* The faithful are not to be driven to the practice, but to be so instructed and persuaded as to desire it of their own accord and for their greater perfection.

Here I touch a point which may be open to criticism from those who believe that it is wise to preach at retreats of religious and seminarians, or at conferences for the devout generally, that the established order of frequent Communion, several times a week, is to be turned at once into a mandate of daily Communion for all the members of the community.

The decree states indeed:—

Frequent and daily Communion is to be promoted especially in religious orders and congregations of all kinds; with regard to which,

however, the decree *Quemadmodum*, issued 17 December, 1890, by the Sacred Congregation of Bishops and Regulars, is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments, of whatever kind, for the training of youth.

In the case of religious institutes, whether of solemn or religious vows, in whose rules, or constitutions, or calendars Communion is assigned to certain fixed days, such regulations are to be regarded as directive and not preceptive. In such cases, the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

The decree says that the practice of daily Communion in such communities is to be "promoted;" it does not say it is to be "enforced." It further adds that the existing regulations in any religious institute which limit the reception of Holy Communion are to be regarded as directive rather than as preceptive. That is to say, they are not to be considered as summarily abrogated; indeed they may be retained, provided the members of the community are informed that, if they desire, they may, with the approval of their confessor, approach daily, or as often as they wish.

Every director of religious communities knows that the introduction of any apparent change of discipline into a community, if it is to avoid giving rise to misconstruction by individuals in the community, should ordinarily come from and through the legitimate superior to whom the maintenance of discipline in the institute pertains. It is true that the confessor is the proper judge as to the right by which an individual or all the members of the community may avail themselves of free access to the Holy Table. But that judgment does not always carry with it the external authority which attributes the use of that right, irrespective of disciplinary considerations. Whilst therefore a confessor, acting as spiritual director, may publicly interpret the pontifical decree

by stating that every one is free to avail himself of the privilege to go to Holy Communion daily (a privilege which is to be urged but not enforced as a precept), he would plainly trespass the bounds of both prudence and right discipline, if he were to give the impression that every member of that community should forthwith set aside the tradition constituted by an approved rule, and go to Communion daily, as though there could be no reason why every one might not at once enter upon the practice desired by the Holy Father. The decree states that the communication of it is to come to the Bishops and through them to the religious institutes, and that superiors of convents are to read it annually within the octave of Corpus Christi, to their respective communities. This is a sufficient indication of how the matter is to be urged in connexion with the devotion to the Blessed Sacrament. For the rest, it is needless to point out here what harm the injudicious enforcing of devotions, however holy, can do, when it has the appearance of ignoring or correcting what is sanctioned upon such very solid grounds as the customs of a religious institute.

There is another duty of a more positive character implied in this decree, and it falls upon pastors or parish priests in general.

If we are to promote the reception of daily Holy Communion at the daily Mass, it follows that the faithful are to be provided with the means to do so. This implies, especially for churches in rural districts, assiduous attention to the celebration of daily Mass. Even in the cities the number of Masses celebrated each day should correspond with the missionary needs of the parish. The law of canonical residence thus receives for many places a new enforcement. Next to this, the people must be free to go to confession more often and at times when it has not been customary in general to hear confessions. By this means the zeal of the parochial clergy is being tested, and the fact that the results of daily attendance at the parish Mass and the number of daily communicants is to be made a distinct feature of the diocesan report made regularly by the Ordinary to the Holy See, shows the ultimate intention which underlies the decree as formulated. The policy of the Holy Father is not merely to legislate, but to control as much as possible the zeal of the bishop upon whom depends supervision of the execution by which the law is made effective.

That supervision is to be maintained by a system of visitation, for which the Council of Trent and local synods provide, but which is rarely carried out as it is being now done in the city and diocese of Rome—a precedent which is soon to be followed in other dioceses.

H. J. HEUSER.

Overbrook, Pa.

THE TRAINING OF SILAS.

XXVI.—A MARRIAGE—AND ALL ENDS WELL.

THE winter was passing away rapidly. Several heavy thawing spells had begun to tell on the drifts in the avenues. The huge piles of snow, relics of the December blizzard, which Mayor Bruce did not see fit to have removed to the Brono, and which accordingly gave Laurenboro a special aspect—to attract winter tourists, the Mayor said—were dwindling sensibly under the rays of the March sun. Tiny streams followed the car tracks down the hill to the river front, while here and there, on the elevations and the empty lots, could be seen tufts of last year's growth—harbinger of green grass and May flowers.

> Thus came the lovely spring with rush of blossoms and music,
> Filling the earth with flowers, and the air with melodies vernal.

A new life was impregnating Nature. Laurenboro was rising out of her sleep after the piercing cold of the North had fled, and the long cheerless winter; cheerless, in very deed, for the season just ending would long be remembered as the year of the Gottingen crisis.

No one felt the invigorating influences to the new life more than Silas Maglundy. Every afternoon he was seen walking down Howarth Street inhaling the fresh spring air, and receiving the congratulations of his friends on his recovery from what he himself thought was a "close call."

The legal transfer of his property had been made to Father Sinclair, pending the introduction of a bill of incorporation; and the contractors had already begun to transform the great mansion into a public library. The old man followed the work of alteration with the deepest interest. He watched every detail of the

work, and asked many questions. It was he who reported progress weekly to the chief and her assistants; he made their hearts glad by his evident satisfaction at the part he was playing in the whole enterprise. All this distraction and activity had a beneficial effect on him. His physical well-being influenced his spiritual; he was consequently in the best of humor most of the time.

One day he met Burton. The editor of the *Times* was interviewing the contractors when Maglundy walked up and took his hand.

"Mr. Editor, you were hard on me once," he said, softly.

"I was once, only once, I believe," answered Burton, "but I shall never be again. The work you are doing here in Laurenboro makes one forget the past; it is going to give you an honored name amongst us."

"Something more in it than there was in that cow on Blenheim Square, isn't there? But we are friends, are we not, Burton?"

The old man clasped his hand tightly.

Burton acquiesced readily. The Blenheim Square episode, brought up so suddenly, gave the editor a nervous twitch, and he decided to change the topic as soon as he could.

"Mr. Maglundy," he ventured, "I intend to give this new Library a good write-up when it is completed, and shall make amends if I have hurt your feelings. Have you a photo of yourself? Many of my readers are anxious to see the man whose name is on everybody's lips these days."

"I have no picture of myself, Mr. Burton. Any one who wants to see Silas Maglundy may walk along Howarth Street any afternoon that it doesn't rain. Will not that meet the demand?" he asked.

"Not at all," persisted Burton. "Thousands of my readers live out of town, and they are deeply interested in your career. A sketch of your life and a half-tone will tell them all about you, and raise you in public esteem."

But the editor had overshot his mark. Maglundy was no longer the same man.

"All folly, Burton! All rank nonsense, sir!" he retorted. "The esteem of my fellow-citizens I appreciate, but I am not

going to use artificial methods to secure it. The nearness of death taught me the vanity of many things. This is one of them. Henceforth, I shall not work for the esteem of men. Anything I may do in the future will be done to help me save my soul. If public esteem follows that kind of work, let it come. But I shall not run after it."

This logic appealed to the clear head of the editor, and he positively admired the speaker. The tremendous change that had taken place in the heart of the old millionaire made a deep impression on Burton, and he could not help telling Father Sinclair when he saw him soon after, that there were conversions besides those to the Faith.

"Certainly," replied the pastor, "and it often is a harder task to convert a Catholic than to bring one in from outside the fold. In the present case, all that the old man needed was a good shock. He got it the day he was taken to the Providence. It was a great favor God did for him; his duty now is to persevere."

"And die happily?" added Burton, smiling.

"And die happily," echoed the pastor.

"But isn't the old dad going to get married? He told the Committee so?"

The question was rather blunt; but Father Sinclair merely answered: "Things more improbable than that have happened."

"On my honor, if I could get the name of the future bride," said Burton, enthusiastically, "I'd give the old hero a column in the *Times*, with a 'scare head.' That marriage is perplexing me."

It was perplexing more than the editor. Father Sinclair kept his own counsel; but even he did not know how things were going to turn out. Maglundy himself was in a quandary, not as to who the party of the second part should be—that was settled long ago—but as to how he should go about it, or where the beginning of the end was to be.

One day, late in March, Miss Garvey was showing him some rare books she had just received—the chief was always in good humor every time a new instalment came. She had just told Maglundy that when the Library was transferred to his residence, she should be able to secure whole editions of such works.

"What a splendid site! I passed the door again yesterday.

And what a world of good this Library is going to do for years. Mr. Maglundy," she exclaimed enthusiastically, "my whole heart is in this work."

The old man looked around; they were quite alone.

"Your whole heart? Isn't that too much to give, Miss Garvey? Could you not spare half—just a half—for an old man whom the world calls a millionaire? Just a half?"

The world did not hear the answer. The world consequently shall never know how it is done. But three days later, all Laurenboro read in the Personal Column of the *Times*

The marriage of Mr. Silas Maglundy, the California millionaire, and Miss Mary Garvey, one of Laurenboro's popular young ladies, is a function of the near future. The date is not yet fixed.

That and nothing more. But it was enough.

Melgrove nearly gasped for breath when he took up the paper that night.

"Foxy grandpa!" he shouted. "You're a crackerjack."

"Land's sake! Did you ever?" exclaimed Clare Cayson, who nearly fainted.

"Bravo! bravo!" echoed the rest of Laurenboro.

The engagement was a three days' wonder in the parish. Even Miss Garvey surmised it would be. Perhaps that was the reason she kept out of sight for a couple of weeks.

But everybody was pleased. The little lady found that out after her engagement to Maglundy was announced. More than a hundred notes of congratulation came to her from friends and well-wishers.

The absence of the chief from her usual post did not hinder the work in the library. Everything went on as usual. Maglundy did not miss a week. Regularly, every Wednesday afternoon, he dropped in with his volume under his arm, utterly oblivious of the good-natured comments of the assistants and the readers who chanced to be exchanging their books.

Clare Cayson was always kind and pleasant to the old gentleman and helped him, as Miss Garvey would have done, in choosing his book for the week. In fact, she went out of her way to

oblige him, and rummaged through half a section one day to find a volume she desired him to read.

"How would you like to read K—39: 'Fishing for Millions?'" she asked him, meanwhile handing the book over the counter.

"That will do. A story of ocean perils, I suppose?" said he, wrapping it up carefully.

"No," replied Clare, "fishing on dry land."

"Indeed! Fishing on dry land! The work must be interesting." He never suspected what Clare was hinting at. "I shall read it with pleasure. I do not see the chief librarian here any more. Is she unwell?"

"Only indisposed," answered Clare. "I think she is busy."

"Indeed! busy."

"Yes; so she said. It must be her wedding trousseau that is keeping her away."

"How interesting!"

And the old man left the hall without giving her one bit of news.

The main thing the assistants wished to know was whether any date had been fixed for the wedding or not. It was decided among them that a splendid wedding gift should be presented to Miss Garvey; and they, like the rest of mortals on similar occasions, were racking their brains to know what the gift should be.

Father Sinclair was appealed to. It was a solemn moment when the six assistants, with Clare Cayson at their head, appeared at the glebe-house parlor.

"Presents!" exclaimed the pastor. "Do you think, ladies, that Mr. Maglundy is not able to furnish his own home? What would the old gentleman say to this?"

"But it is the custom, Father. Everybody does it," broke in Clare Cayson.

"And does it follow, Miss Cayson, that because everybody does it, the custom should be encouraged? I have had some experience, and I know that the wedding-present mania here in Laurenboro has become a nuisance. I am sure that if Miss Garvey were consulted, she would unhesitatingly put her foot down on it."

"But what are we to do to show her our appreciation?" asked Clare, who was the spokesman for the delegation.

"Allow me to suggest something," returned the pastor. "The name of Garvey is soon to be changed into that of Maglundy. It would be a pity that so well-known a name should be buried in oblivion. Why not call one of the sections in the new Library the 'Garvey section?'"

"Splendid," exclaimed all in unison.

"And fill it with fiction suitable for elderly millionaires," added Clare Cayson. "I propose that we girls"—turning to her co-workers—"present the Garvey Section with morocco-bound copies of the 'The Wooing of Silas,' 'The Unwilling Bachelor,' 'The True Ministry of Wealth,' and 'Fishing for Millions.'"

The assistants left the glebe-house in a high state of exultation. Nothing could have pleased them half so well as the novel wedding present, not because it was a cheap and easy solution of what is very often a dear problem, but rather because the little chief had won her way into their hearts; and they would have regretted to see her honored name forgotten.

Father Sinclair's suggestion was the result of the favorable reply he had received from the Melgroves anent a similar affair. When he suggested that Helen's insurance money should be devoted to the purchase of books for the young, and that the children's corner be called the "Helen Melgrove Section," the family at first objected to the latter clause. They were rather adverse to that kind of fame. At last they yielded, when the pastor told them that he could see no other way of doing adequate justice to the memory of little Helen. There was to be a "Cayson Section," a "Molvey Section," a "Graymer Section;" there was no reason why there should not be a "Melgrove Section." Such being the case, Horace Melgrove waived his title to immortality in favor of his little daughter. Greater glory was reserved in the mind of the pastor for Silas Maglundy. He had not yet decided what should be the nature of it; but it was to be something worth while.

These delicate tasks took up Father Sinclair's spare moments during the first half of the month of May. His correspondence with publishers and with the public libraries all over the country

had grown so enormous that he could no longer cope with it, and he thought seriously of engaging some one to carry it on for him. He broached the subject one evening during a Committee meeting.

"I hear that the Elzevir people are going to dispense with the services of young Newell," said Molvey. "He should be able to fill the position."

"What's up?" asked the pastor. A plan suddenly dawned on him of working into the hearts of the Newell family.

"Simply this," replied Molvey, "the Directors of the Elzevir tried last winter to hoodwink our people by engaging a Catholic secretary. They have from the very beginning been trying to alienate sympathy from our enterprise. But they find that we are too strong for them. Their circulation has decreased one-third since Miss Garvey started to work. All this has soured them against Catholics in general; and as a result they have no further use for their secretary."

"I shall write to young Newell to-morrow," said Father Sinclair. "His experience should be useful to us. And, besides, I have other motives for extending a friendly hand to that family."

Meanwhile the reconstruction of the Maglundy mansion was proceeding rapidly. Space had already been prepared for fifty thousand volumes, with room for as many more. Large cases began to arrive from the publishers. They were stored away awaiting revision. Father Sinclair urged the workmen to complete their labors before June. As an earnest of Divine protection, he desired to formally open the Library on the first day of the month consecrated to the Sacred Heart.

Burton kept the public fully informed of the progress of the work, and thereby excited the indignation of several of the Elzevir Directors, who told him it was a disgrace to journalism in a free country to advocate so strongly the principles of "Sectarianism." The Elzevir, they insisted, had always done justice to readers of all denominations; and now, after years of earnest endeavor, they find their efforts being frustrated because of those accursed principles. Burton ought to be ashamed of himself to become, in this enlightened age, the apostle of medievalism.

But the editor only listened. He tried several times to show them that these very efforts of theirs revealed the weakness of their position. It was only another phase of the struggle that should ever be waged between Truth and Error.

From their standpoint there was sufficient reason for their resentment. It had been ascertained that the circulation of the Elzevir had fallen off one-half—not one-third as Mr. Molvey had asserted—since the Laurenboro Free Library was started. When the new building on Howarth and Buell Streets would be opened, and the Catholic Library's usefulness increased twentyfold, there was no telling what would happen to the Elzevir. The Directors surmised what would happen. One of them told Burton that because of the bigotry of a section of the city their institution would very likely go to the wall.

It was not until the third week in May that the contractors handed the key of the reconstructed Maglundy mansion to Father Sinclair. The pastor put it in an envelope, with a note to the chief librarian, inviting her to go and take possession of her new quarters.

The little lady, who had many things to attend to just then, was very much puzzled to know what he meant. He could not mean her to take possession as Miss Garvey; he should know that she was busy; he certainly could not ask her to go as Mrs. Maglundy, for the date when that title would be her own had not been decided on. Suddenly, the gist of the message dawned on her: she had not called on her pastor since her engagement to the millionaire was announced.

The next morning a very welcome hand was extended to her at the glebe-house, and good wishes and God's choicest blessings called down on her kneeling form. It was arranged that the marriage should be solemnized on the last day of May.

The rest of the tale is soon told. The wedding of the chief librarian was a gala day in the parish. Clare Cayson and her assistants, loyal to the end, had made St. Paul's as attractive as they could. No event in recent years caused such widespread satisfaction. Every one congratulated the little lady on her good fortune; and every one congratulated Silas Maglundy on his fortune equally good.

There was no great fuss made in the opening of the magnificent new library hall. The books were simply transferred from their old home. The new volumes, as they left the revisor's hands, were given their numbers and thrown into circulation; and the wheelwork of the new institution turned just as smoothly as it did in the old. Young Newell made an efficient secretary; in fact, the choice of him by the pastor did much to reconcile the Newells to the new order of things.

When the last trace of snow disappeared, Father Sinclair carried out his promise to the millionaire, and gave the designs for a classic statue of Neptune to replace the cow which had been sent to the junk-shop. At his own expense, a marble slab, with the names of the founders, was placed in the vestibule of the new library.

Something more conspicuous was reserved for Maglundy. At a meeting of the Committee, during the wedding-trip of the millionaire and his wife, Horace Melgrove carried a resolution that a sum of money be set aside to raise a bronze statue to the generous California miner after his demise, to perpetuate the memory of one who merited so well of the citizens of Laurenboro.

The old gentleman is still hale and hearty, and living happily in a modest home not three blocks away from his former princely mansion. In the evening of his life he may be seen sitting, with his devoted helpmate, under the shadow of a noble maple, listening to the cooing of the doves and the warbling of the song-birds, satisfied with himself and with the world at large. May many years elapse before the monument in bronze tells the story of his going! His kind heart, rather than his strange career, has made all the world his friend. But the question is still asked by those not in the secret—

"Who trained Silas? Was it Father Sinclair? Or wasn't it Miss Garvey?"

E. J. DEVINE, S.J.

Montreal, Canada.

[The End.]

Analecta.

E SACRA CONGREGATIONE CONCILII.

DECRETUM

De Quotidiana SS. Eucharistiae Sumptione.

Sacra Tridentina Synodus, perspectas habens ineffabiles quae Christifidelibus obveniunt gratiarum divitias, sanctissimam Eucharistiam sumentibus (*Sess. 22, cap. 6*) ait: *Optaret quidem sacrosancta Synodus, ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent.* Quae verba satis aperte produnt Ecclesiae desiderium ut omnes Christifideles illo coelesti convivio quotidie reficiantur, et pleniores ex eo sanctificationis hauriant effectus.

Huiusmodi vero vota cum illo cohaerent desiderio, quo Christus Dominus incensus hoc divinum Sacramentum instituit, Ipse enim nec semel nec obscure necessitatem innuit suae carnis crebro manducandae suique sanguinis bibendi, praesertim his verbis: *Hic est panis de coelo descendens; non sicut manducaverunt patres vestri manna et mortui sunt: qui manducat hunc panem*

vivet in aeternum (Ioan. vi, 59). Ex qua comparatione cibi angelici cum pane et manna facile a discipulis intelligi poterat, quemadmodum pane corpus quotidie nutritur, et manna in deserto Hebraei quotidie refecti sunt, ita animam christianam coelesti pane vesci posse quotidie ac recreari. Insuper quod in oratione Dominica exposci iubet *panem nostrum quotidianum*, per id SS. Ecclesiae Patres fere unanimes docent, non tam materialem panem, corporis escam, quam panem eucharisticum quotidie sumendum intelligi debere.

Desiderium vero Jesu Christi et Ecclesiae, ut omnes Christifideles quotidie ad sacrum convivium accedant, in eo potissimum est ut Christifideles, per sacramentum Deo coniuncti, robur inde capiant ad compescendam libidinem, ad leves culpas quae quotidie occurrunt abluendas, et ad graviora peccata, quibus humana fragilitas est obnoxia, praecavenda ; non autem praecipue ut Domini honori, ac venerationi consulatur, nec ut sumentibus id quasi merces aut praemium sit suarum virtutum (S. August. *Serm. 57 in Matth. De Orat. Dom., v. 7*). Unde S. Tridentinum Concilium Eucharistiam vocat *antidotum quo liberemur a culpis quotidianis et a peccatis mortalibus praeservemur* (*Sess. 13, cap. 2*).

Hanc Dei voluntatem priores Christifideles probe intelligentes, quotidie ad hanc vitae ac fortititudinis mensam accurrebant. *Erant perseverantes in doctrina Apostolorum et communicatione fractionis panis* (Act. ii, 42). Quod saeculis posterioribus etiam factum esse, non sine magno perfectionis ac sanctitatis emolumento, Sancti Patres atque ecclesiastici Scriptores tradiderunt.

Defervescente interim pietate, ac potissimum postea Ianseniana lue undequaque grassante, disputari coeptum est de dispositionibus quibus ad frequentem et quotidianam Communionem accedere oporteat, atque alii prae aliis maiores ac difficiliores, tamquam necessarias, expostularunt. Huiusmodi disceptationes id effecerunt, ut perpauci digni haberentur qui SS. Eucharistiam quotidie sumerent, et ex tam salutifero sacramento pleniores effectus haurirent ; contentis caeteris eo refici aut semel in anno, aut singulis mensibus, vel unaquaque ad summum hebdomada. Quin etiam eo severitatis ventum est, ut a frequentanda coelesti mensa integri coetus excluderentur, uti mercatorum, aut eorum *qui essent matrimonio coniuncti*.

Nonnulli tamen in contrariam abierunt sententiam. Hi, arbitrati Communionem quotidianam iure divino esse praeceptam, ne dies ulla praeteriret a Communione vacua, praeter alia a probato Ecclesiae usu aliena, etiam feria VI in Parasceve Eucharistiam sumendam censebant, et ministrabant.

Ad haec Sancta Sedes officio proprio non defuit. Nam per decretum huius Sacri Ordinis, quod incipit *Cum ad aures*, diei 12 mensis Februarii anni 1679, Innocentio Pp. XI adprobante, errores huiusmodi damnavit et abusus compescuit, simul declarans omnes cuiusvis coetus, mercatoribus atque coniugatis minime exceptis, ad Communionis frequentiam admitti posse, iuxta singulorum pietatem et sui cuiusque Confessarii iudicium. Die vero 7 mensis Decembris a. 1690, per decretum *Sanctissimus Dominus noster* Alexandri Pp. VIII, propositio Baii, purissimum Dei amorem absque ullius defectus mixtione requirens ab iis qui ad sacram mensam vellent accedere, proscripta fuit.

Virus tamen Iansenianum, quod bonorum etiam animos infecerat, sub specie honoris ac venerationis Eucharistiae debiti, haud penitus evanuit. Quaestio de dispositionibus ad frequentandam recte ac legitime Communionem Sanctae Sedis declarationibus supervixit; quo factum est ut nonnulli etiam boni nominis Theologi, raro et positis compluribus conditionibus, quotidianam Communionem fidelibus permitti posse censuerint.

Non defuerunt aliunde viri doctrina ac pietate praediti, qui faciliorem aditum praeberent huic tam salubri Deoque accepto usui, docentes, auctoritate Patrum, nullum Ecclesiae praeceptum esse circa maiores dispositiones ad quotidianam, quam ad hebdomadariam aut menstruam Communionem; fructus vero uberiores longe fore ex quotidiana Communione, quam ex hebdomadaria aut menstrua.

Quaestiones super hac re diebus nostris adauctae sunt et non sine acrimonia exagitatae; quibus Confessariorum mentes atque fidelium conscientiae perturbantur, cum christianae pietatis ac fervoris haud mediocri detrimento. A viris idcirco praeclarissimis ac animarum Pastoribus SS.mo D.no Nostro Pio PP. X enixae preces porrectae sunt, ut suprema Sua auctoritate quaestionem de dispositionibus ad Eucharistiam quotidie sumendam dirimere dignaretur; ita ut haec saluberrima ac Deo acceptissima consue-

tudo non modo non minuatur inter fideles, sed potius augeatur et ubique propagetur, hisce diebus potissimum, quibus Religio ac fides catholica undequaque impetitur, ac vera Dei charitas et pietas haud parum desideratur. Sanctitas vero Sua, cum Ipsi maxime cordi sit, ea qua pollet sollicitudine ac studio, ut christianus populus ad Sacrum convivium perquam frequenter et etiam quotidie advocetur eiusque fructibus amplissimis potiatur, quaestionem praedictam huic Sacro Ordini examinandam ac definiendam commisit.

Sacra igitur Concilii Congregatio in plenariis Comitiis diei 16 mensis Dec. 1905 hanc rem ad examen accuratissimum revocavit, et rationibus hinc inde adductis sedula maturitate perpensis, ea quae sequuntur statuit ac declaravit :—

1° Communio frequens et quotidiana, utpote a Christo Domino et a Catholica Ecclesia optatissima, omnibus Christifidelibus cuiusvis ordinis aut conditionis pateat; ita ut nemo, qui in statu gratiae sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.

2° Recta autem mens in eo est, ut qui ad S. Mensam accedit non usui, aut vanitati, aut humanis rationibus indulgeat sed Dei placito satisfacere velit, ei arctius charitate coniungi, ac divino illo pharmaco suis infirmitatibus ac defectibus occurrere.

3° Etsi quam maxime expediat ut frequenti et quotidiana Communione utentes venialibus peccatis, saltem plene deliberatis, eorumque affectu sint expertes, sufficit nihilominus ut culpis mortalibus vacent, cum proposito se nunquam in posterum peccaturos; quo sincero animi proposito, fieri non potest quin quotidie communicantes a peccatis etiam venialibus, ab eorumque affectu sensim se expediant.

4° Cum vero Sacramenta Novae Legis, etsi effectum suum ex opere operato sortiantur, maiorem tamen producant effectum quo maiores dispositiones in iis suscipiendis adhibeantur, idcirco curandum est ut sedula ad Sacram Communionem praeparatio antecedat, et congrua gratiarum actio inde sequatur, iuxta uniuscuiusque vires, conditionem ac officia.

5° Ut frequens et quotidiana Communio maiori prudentia fiat uberiorique merito augeatur, oportet ut Confessarii consilium intercedat. Caveant tamen Confessarii ne a frequenti seu quoti-

diana Communione quemquam avertant, qui in statu gratiae reperiatur et recta mente accedat.

6° Cum autem perspicuum sit ex frequenti seu quotidiana S. Eucharistiae sumptione unionem cum Christo augeri, spiritualem vitam uberius ali, animam virtutibus effusius instrui, et aeternae felicitatis pignus vel firmius sumenti donari, idcirco Parochi, Confessarii et concionatores, iuxta probatam Catechismi Romani doctrinam (*Part. II, n. 60*), christianum populum ad hunc tam pium ac tam salutarem usum crebris admonitionibus multoque studio cohortentur.

7° Communio frequens et quotidiana praesertim in religiosis Institutis cuiusvis generis promoveatur; pro quibus tamen firmum sit decretum *Quemadmodum* diei 17 mensis Decembris 1890 a S. Congr. Episcoporum et Regularium latum. Quam maxime quoque promoveatur in clericorum Seminariis, quorum alumni altaris inhiant servitio; item in aliis christianis omne genus ephebeis.

8° Si quae sint Instituta, sive votorum solemnium sive simplicium, quorum in regulis aut constitutionibus, vel etiam calendariis, Communiones aliquibus diebus affixae et in iis iussae reperiantur, hae normae tamquam mere *directivae* non tamquam *praeceptivae* putandae sunt. Praescriptus vero Communionum numerus haberi debet ut quid minimum pro Religiosorum pietate. Idcirco frequentior vel quotidianus accessus ad eucharisticam mensam libere eisdem patere semper debebit, iuxta normas superius in hoc decreto traditas. Ut autem omnes utriusque sexus religiosi huius decreti dispositiones rite cognoscere queant, singularum domorum moderatores curabunt, ut illud quotannis vernacula lingua in communi legatur intra Octavam festivitatis Corporis Christi.

9° Denique post promulgatum hoc decretum omnes ecclesiastici scriptores a quavis contentiosa disputatione circa dispositiones ad frequentem et quotidianam Communionem abstineant.

Relatis autem his omnibus ad SS.mum D. N. Pium PP. X per infrascriptum S. C. Secretarium in audientia diei 17 mens. Dec. 1905, Sanctitas Sua hoc E.morum Patrum decretum ratum habuit, confirmavit atque edi iussit, contrariis quibuscumque minime obstantibus. Mandavit insuper ut mittatur ad omnes locorum

Ordinarios et Praelatos Regulares, ad hoc ut illud cum suis Seminariis, Parochis, institutis religiosis et sacerdotibus respective communicent, et de executione eorum quae in eo statuta sunt S. Sedem edoceant in suis relationibus de dioecesis seu instituti statu.

Datum Romae, die 20 Decembris 1905.

† Vincentius *Card.* Episc. Praenest., *Praef.*

C. De Lai, *Secretarius.*

E S. CONGREGATIONE INDULGENTIARUM.

DECRETUM

Urbis et Orbis.

Qui Communione quotidiana utuntur, indulgentias lucrari possunt absque obligatione confessionis hebdomadariae.

Sanctissimo Domino nostro Pio PP. X vel maxime cordi est, ut efficacius in dies propagetur, uberioresque edat virtutum omnium fructus laudabilis illa ac Deo valde accepta consuetudo, qua fideles, in statu gratiae, rectaque cum mente, ad sacram Communionem quotidie sumendam accedant. Quamobrem supplicia plurimorum vota ab Eminentissimo Viro Cardinali Casimiro Gennari delata benigne libenterque excipiens, iis plane cunctis, qui memoratam consuetudinem habent, aut inire exoptant, specialem merito gratiam elargiri statuit. Clemens porro Pp. XIII f. r., per decretum huius Sacri Ordinis, sub die 9 Decembris 1763, " omnibus christifidelibus, qui frequenti peccatorum Confessione animum studentes expiare, semel saltem in hebdomada ad Sacramentum Poenitentiae accedere, nisi legitime impediantur, consueverunt, et nullius lethalis culpae a se, post praedictam ultimam Confessionem commissae sibi conscii sunt, indulsit, ut omnes et quascumque Indulgentias consequi possint, etiam sine actuali Confessione, quae caeteroquin ad eas lucrandas necessaria esset. Nihil tamen innovando circa Indulgentias Iubilaei, tam ordinarii quam extraordinarii, aliasque ad instar Iubilaei concessas, pro quibus assequendis, sicut et alia opera iniuncta, ita et sacramentalis Confessio, tempore in earum concessione praescripto peragantur." Nunc vero Beatis-

simus Pater Pius X, omnibus christifidelibus, qui in statu gratiae, et cum recta piaque mente quotidie Sancta de Altari libare consuescunt, quamvis semel aut iterum per hebdomadam a Communione abstineant, praefato tamen f. r. Clementis Pp. XIII Indulto frui posse concedit, absque hebdomadariae illius Confessionis obligatione, quae caeteroquin, ad Indulgentias eo temporis intervallo decurrentes rite lucrandas necessaria extaret. Hanc insuper gratiam eadem Sanctitas Sua futuris quoque temporibus fore valituram clementer declaravit. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiis sacrisque Reliquiis praepositae, die 14 Februarii 1906.

A. *Card.* TRIPEPI, *Praefectus.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secret.*

E S. CONGREGATIONE RITUUM.

I.

DECRETUM

DE CLERICO LOCO SUBDIACONI VEL CAPPELLANI IN MISSA MINISTRANTE.

Quum nonnulla dubia huic Sacrorum Rituum Congregationi proposita fuerint circa servitium Clerici, qui aliquando vel loco Subdiaconi in Missa solemni, vel loco Cappellani in Missa ab Episcopo vel ab alio Praelato lecta, vel etiam in Missa cantata absque Ministris inserviat, eadem Sacra Congregatio, audito voto Commissionis Liturgicae, ut dubia ipsa omnino diluantur, haec statuenda et in posterum observanda decrevit:

1. Clericus ad munus Subdiaconi obeundum in Missa solemni, nunquam deputetur, nisi adsit rationabilis causa et in minoribus ordinibus sit constitutus aut saltem sacra tonsura initiatus.

2. Clericus pro Subdiacono inserviens, alba super amictu, cingulo et tunica absque manipulo sit indutus, atque omnia quae ad Subdiaconum ex Rubricis spectant rite expleat hisce tamen

exceptis: (*a*) aquam ante Offertorium in calicem non infundat, quod in casu Diaconus praestabit; (*b*) calicem ipsum infra actionem nunquam tangat, neque pallam ab eodem removeat aut super eum reponat; (*c*) post ablutionem calicem non abstergat (abstergente ipso Celebrante) sed tantummodo illum componat more solito et velo cooperiat cum bursa et ad mensam deferat.

3. Clericus qui loco Cappellani Episcopo vel Praelato in Missa lecta, aut alio Sacerdoti in Missa solemni sine Ministris inserviat, saltem tonsuratus esse debet, si alius Minister in sacris in promptu non sit.

4. Clericus ipse omnia explere potest quae in Caeremoniali Episcoporum Lib. I, cap. XXIX dicuntur, pro Missa ab Episcopo lecta, iis exceptis quae supra n. 2 prohibentur Clerico munus Subdiaconi obeunti. Insuper (*a*) calicem ante Offertorium non abstergat; (*b*) nec vinum nec aquam in eo infundat; (*c*) nec patenam cum hostia, nec calicem Celebranti tradat.

5. Calix pro Missa ab Episcopo vel a Praelato lecta, sicuti et pro Missa cantata sine Ministris, velo et bursa coopertus in abaco statuatur, amoto abusu illum non velatum retinendi, et ad altare discoopertum deferendi.

6. Calix ipse post Communionem a Celebrante rite abstersus, a Clerico ministrante suis ornamentis instrui poterit, ac velo et bursa coopertus in abacum deferri.

7. Si vero Clericus sacra non sit tonsura initiatus, poterit quidem ab Episcopo aut a Praelato in Missa lecta uti Minister assumi, sed eo in casu calix velatus ante Missam ad altare deferatur, et more solito in medio mensae super corporale statuatur; Clericus vero non tonsuratus ita se gerat ut in Missis a simplici Sacerdote celebratis. Poterit autem ad Missale Celebrantem adsistere, folia vertere, palmatorium sustinere; calix autem, ab ipso Celebrante suo tempore abstersus et velatus, ac in medio mensae collocatus, absoluta Missa in Sacristiam deferatur.

Atque ita censuit et servari mandavit. Die 10 Martii 1906.

Super quibus facta postmodum Sanctissimo Domino Nostro Pio Papae X, per infrascriptum Cardinalem Sacrorum Rituum Congregationi Pro-Praefectum fideli relatione, Sanctitas Sua sententiam eiusdem Sacri Consilii in omnibus ratam habuit et adprobavit, quibusvis privilegiis vel consuetudinibus, quae omnino abro-

gata esse declaravit, aliisque contrariis quibuscumque non obstantibus. Die 14 Martii 1906.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

II.

CIRCA RELIQUIAS IN SEPULCHRO ALTARIS INCLUDENDAS.

Quaeritur, utrum pro valida consecratione altaris fixi vel portatilis sufficiat, ut in Sepulchro includantur Reliquiae unius Martyris et Confessorum aut Virginum, vel utrum unius solummodo Martyris; an sit omnino necessarium, ut in Sepulchro deponantur Reliquiae plurimorum Martyrum?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae reque accurate perpensa, rescribendum censuit:

Affirmative ad primam partem quoad utrumque; Negative ad secundam.

Atque ita rescripsit. Die 16 Februarii 1906.

A. Card. TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secr.*

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are :—

S. CONGREGATION OF THE COUNCIL publishes a decree in which the Sovereign Pontiff urges the daily reception of the Holy Eucharist by the faithful.

S. CONGREGATION OF INDULGENCES publishes a decree by which the former obligation of weekly confession for the gaining of certain indulgences is withdrawn for those who are ordinarily in the habit of communicating daily.

S. CONGREGATION OF RITES :—

1. Prohibits the practice of admitting clerical students who have not received minor orders, or at least sacred tonsure, to act as subdeacons in solemn Mass ; even a cleric in minor orders is not permitted to serve in the capacity of subdeacon, unless there be reasonable cause. In this case he is not to wear the maniple, nor to pour water into the chalice at the Offertory (which is to be done rather by the deacon), nor to touch the chalice during the Mass, nor remove or put on the pall, nor purify the chalice. But he covers the chalice with the veil and burse and carries it to the credence table. Similar restrictions are to be observed in the case of clerics serving a bishop's Mass.

2. Declares that for the valid consecration of an altar it suffices to have enclosed in the *sepulcrum* relics of one martyr.

FR. LAGRANGE'S CRITICS.

Editor, THE ECCLESIASICAL REVIEW :—

It is not my purpose needlessly to lengthen the controversy relative to Fr. Lagrange's views on the extent of divine teaching in the Sacred Scripture. Yet I beg leave to answer briefly the most salient of my critic's latest remarks.[1] It will be my last

[1] See ECCL. REVIEW, March, pp. 311 ff.

rejoinder, for it is clear that the arguments I have produced have not suffered.

First then I must call attention to the fact that in the phrase "des vérités révélées et des faits historiques connexes," Fr. Lagrange uses the word "revealed" in its strictest and most radical sense, namely, to designate truths that "are divinely infused into the mind," or that are renewed when quite forgotten. This I explained last October.[2] Now it is evident that many of the historical facts connected with such religious truths would not fall under either of these categories, and hence they would not be "revealed" in this sense of the term. However, I leave my critic free to call them "revealed" in a general way, if he pleases, provided he does not confuse his own ideas with Fr. Lagrange's. The former's failure to think out a parallel example in philosophy can hardly disprove a thesis otherwise established.

The Caiaphas question is over. The writer insists that Caiaphas prophesied. So do we. So did St. John. We find relief in this, that Caiaphas is no longer introduced as a specimen of a sacred author—the original error.

Touching Dr. MacDonald's arguments. If my critic declines to urge "the impossibility that the inspired authors should insert into their writings ideas and views contrary to the sense of Scripture," if he prefers to make it a matter of doubt as to whether they in their capacity of sacred writers—for it is only as such that we are treating of them—"adhere to ideas contrary to the sense of Scripture;" or if he doubts as to whether they "grasp the truth at all," I avow candidly that I am no longer interested. For me such questions are settled.

The recourse to Fr. Billot's statements was needless. It was evident that in the first of these statements our critic was insisting upon the superiority of inspired over profane authors, and that in virtue of their being only instrumental authors.[3] It was a well-made key, but it did not fit the lock. Emphasis should rather have been laid upon the supernatural influx that made its recipients superhuman agents.

Indeed, Worcester's Dictionary and the Standard are excellent

[2] See ECCL. REVIEW, p. 423.

[3] ECCL. REVIEW, June, 1905, p. 652.

authorities, but the student must understand the difference between italics and brackets before he avails himself of them. The error of my critic consisted in passing over italics, and taking a word that Fr. Lagrange deemed fit to explain in brackets as more important.[4]

Again, if the Fathers nowhere speak of a mixed legendary and historical sense in those parts of the Bible that were confided to a primitive people, or if they nowhere speak of a primitive legendary history, it is equally true that they nowhere mention the advanced historical methods that now obtain. New phases of evolution are always far advanced when their terms are recognized with distinctness. Hence no argument follows from the silence of the Fathers.

Finally, if I have not given to the argument accompanying Fr. Billot's third statement its desired value, it is because it seems to me too much like an arrow without a head. To all other difficulties proposed and repeated by my critic in such rapid succession, I wish to answer that they will disappear upon a careful reading.

THOMAS À K. REILLY, O.P.

Jerusalem, Palestine.

THE PAULINE PRIVILEGE.

(Casus Conscientiae.)

Qu. Paul and Mary, neither of whom have been baptized, contract marriage. After nine years, during which time three children are born to them, Mary shows decided symptoms of insanity, so that it becomes necessary to confine her in an asylum. Here she remains six years, and, there being no sign of improvement or probable recovery in her, Paul applies for a civil divorce, which is granted.

Some time after this, Paul contracts a new union with Martha, a baptized Protestant. They live happily together for about fourteen years, during which time they have several children. At this juncture, during a mission, the entire family asks to be admitted into the Catholic Church. In view of the fact that the first marriage remains, in the eyes of the Church, undissolved by the civil divorce, Paul asks to

[4] Cfr. ECCL. REVIEW, October, p. 429, and November, p. 523.

have that first union declared null and to have his second marriage declared valid in virtue of the *Pauline Privilege*. May this be done?

Resp. To answer intelligently we shall have (1) to inquire into the meaning and force of the so-called Pauline Privilege; (2) to examine under what conditions it may be applied; and (3) to see how far these conditions apply in the present case.

I.

The *Pauline Privilege*, which is based upon the inspired statement of St. Paul to the Corinthians (I Cor. 7: 12), permits a baptized husband or wife whom the unbaptized party to the marriage deserts, or with whom such party openly declares his or her unwillingness to live in peace, to enter upon a new marriage, and in doing so to dissolve the first (legitimate) union contracted before Baptism.

The first union is, in such cases, dissolved only at the moment when the second marriage is validly contracted. By the same valid act the unbaptized party is freed, so as to render likewise valid his or her subsequent marriage with another unbaptized person (natural contract), or, in case of his or her subsequent conversion, with a Catholic (sacramental contract).

II.

The conditions required to make this privilege available are :—

1. That the first marriage was contracted by two unbaptized parties. The privilege therefore does not apply to cases in which one of the parties is baptized and the other unbaptized, when they have obtained a dispensation of the impediment of "disparity of religion;" for such marriages, having received the dispensation of the Church, when once consummated, cannot be dissolved (so as to permit a new marriage).

2. That baptism has taken place. The *Pauline Privilege* has its fundamental reason, as stated above, in the adoption of the true faith by the baptism of one of the parties. That true faith is accepted and confirmed with the reception of Baptism. Hence the privilege may not be applied until Baptism has actually been received. A catechumen, that is, a person merely under instruction for Baptism, does not come within the limits of this privilege.

3. That the unbaptized party is not disposed peacefully to live with the newly baptized party under conditions which safeguard the reverence due to and the preservation of the true faith in the convert.

The *Pauline Privilege*, whether we regard it as a directly granted divine concession in favor of the true faith, or as an ecclesiastical measure instituted by the Church in virtue of her divinely commissioned authority, assumes that the separation is forced upon the Catholic party either (*a*) as a matter of fact, because the unbaptized party shows a positive unwillingness to live with the baptized party without displaying unreasonable aversion against the true faith or for some kindred cause which the Catholic party is unable to change; or (*b*) as a matter of presumption, inasmuch as there is good reason to believe that the continuance of the marriage union will give rise to contumely and direct offence against God, or else will endanger the stability and continuance of the Catholic party in the true faith.

Accordingly, when there is some doubt as to whether the unbaptized party is actually disposed to make the married life of one who has embraced the true faith intolerable by offences against that faith, a further condition requires:—

4. That the Catholic party or the ecclesiastical authority in his or her name make a juridical inquiry as to the disposition of the infidel party, by what is called the *interpellation*, in which the unbaptized party is requested to declare whether he or she is willing to continue in peace the former married relation. From this interpellation the ecclesiastical court may dispense, under circumstances which make it either impossible to obtain a reliable answer (as when the unbaptized party cannot be reached), or in which there is probability of grave harm, scandal, and the like, arising from the juridical interpellation.

III.

Applying the foregoing conditions to the present case, we arrive at the following facts and conclusions:—

1. The first marriage between Paul and Mary, as being entered into between two unbaptized parties, stands, as a natural contract, valid. The insanity of Mary does not annul this validity, nor

does the civil divorce obtained by Paul, since it only affects the external relations of the parties under civil law.

2. There is no declared unwillingness on the part of the unbaptized and demented Mary to live with Paul on account of his adopted faith through Baptism. Her absence and sickness do not supply the required condition for the application of the privilege.

3. Nevertheless, the Sovereign Pontiff, in virtue of the perfect power of the Keys granted him, can, for just reasons, apply the privilege, the force of which really arises out of the conditions *in favorem fidei*. For it belongs to him to interpret the special and immediate cause with its conditions and circumstances by which the principle established by St. Paul is to be applied to a union contracted between unbaptized persons, but not consummated after one of the parties had received Baptism. The question is therefore reduced to this: whether the circumstances of the case establish a sufficiently grave cause to induce the Sovereign Pontiff to dissolve the marriage between Paul and Mary, in virtue of the power of dispensing on behalf of the true faith embraced by Paul and the members of his second union. Hence—

4. In view of the circumstances, the parish priest to whom Paul applies for the annulment of his first marriage and the legitimacy of his second union, by invoking the Pauline Privilege, is to be advised to make a formal report of the case to the Ordinary, in order that it may be at once transmitted to the Sovereign Pontiff in the form of a petition for dispensation.

PRAYERS AFTER THE "ORATE FRATRES."

Qu. In some churches here a custom prevails which appears to have some sanction in the rubrics or rites of the Mass itself; yet I find the practice nowhere stated in liturgical books as desirable or legitimate. It is this: At the *missa cantata* on Sundays the celebrant, having said "Orate Fratres," turns to those present in the church and asks them to join him in prayer for those members of the congregation that have died during the previous week. Then, kneeling on the altar step, he recites a *Pater* and *Ave* aloud. Is this custom permissible? If not, please state why it should be discontinued.

MISSION PRIEST.

Resp. The custom is an unnecessary interruption of the Holy Sacrifice, and as such is contrary to the observance of the prescribed ceremonial of the Mass, which forms a continuous liturgical function. The assumption that the celebrant, by praying here for the dead, is only carrying out the injunction implied in the words "Orate Fratres" rests upon a misapprehension. These words have quite a different significance and purpose. They are an introduction to the *Secreta* by which the priest as mediator between God and the faithful makes his solemn and *silent* oblation, during which the congregation is to pray *for him*, in order that the sacrifice may be acceptable in the sight of the Most High. The priest does not, therefore, in this instance, pray *with the people*, nor the people with him. On the contrary, they separate, he retiring, so to speak, behind the sanctuary veil, to offer the mysterious Host; they to bow in silent communing with God, praying for him, and later on for the needs of the whole Church, just as he prays for them and their necessities. This is significantly pointed out in the fact that he does not, as before and after the *Secreta*, say "Oremus" or "let us pray," but "Orate," that is, "pray ye." After this prayer, it was of old the custom to draw a veil before the altar where the priest was to offer the sacred oblation.

The only interruption which has a liturgical sanction is at the Gospel, when the celebrant or deacon, acting as interpreter of the divine message (evangel) just read before, ascends the pulpit to make the announcements and homily. This ancient custom in all the churches is referred to by the modern liturgist, Van der Stappen (Vol. II, qu. 141), as follows: "There followed (although not as a fixed rule) the sermon to the people, or a homily, or a tract, some of which have been embodied in the homilies of the Christian Fathers, such as St. Leo and St. Gregory, which are read in the Matin offices of the Breviary. To these sermons were added in many places different announcements (*variae commendationes*) and prayers, a custom still in vogue to-day at the parish Masses."

At times, priests who find it a hardship to preach before having consumed the Sacred Host and taken the ablution, defer the sermon or prone to the time of the Post-Communion. This prac-

tice, although it is an exception to the rule imposed by the liturgical order, has its valid excuse in a practical necessity; but such cannot be pleaded in the case which makes the "Orate Fratres" to mean an invitation to pray for the dead.

DOES THE PRIEST EVER SING THE "KYRIE"?

Editor, THE ECCLESIASTICAL REVIEW:—

At Mass the choir sings the *Kyrie*, the priest never does; he recites it. But at the Absolution after a requiem Mass, does the priest sing it?

When the body is present, "Kyrie eleison, Christe eleison, Kyrie eleison," are sung or said twice; if the body is not present, only once. The latter case presents no difficulty, but the former (*Absolutio praesente corpore*) does.

1. After the choir sings the *Libera*, the first chorus sings "Kyrie eleison;" then the second chorus sings "Christe eleison;" then both together sing "Kyrie eleison." This is so clearly stated in the Rubrics that it is surprising to find sometimes the priest taking the place of the choir and singing "Kyrie eleison." Everyone in the church may join the choir in singing it, the priest amongst the rest, but there is no more reason why he should monopolize the singing of the *Kyrie* in the Absolution than in the Mass. It belongs to the choir, not to him.

2. After the singing of the *Benedictus* and the Antiphon *Ego sum resurrectio et vita*, the Rubric says:—

"Postea Sacerdos dicit: Kyrie eleison, Christe eleison, Pater noster."

There is no mention here of the choir, or of anyone else than the priest. No musical notes are given. Why then should *dicit* be interpreted to mean, *Sacerdos cantat?* We have no decision of the Sacred Congregation on this point, and rubricists, excepting Martinucci (IV, 9, 29) and those who quote him, are silent as to whether *dicit* here means "says" or "sings."

Nowhere in the Mass or out of it is the singing of "Kyrie eleison" by the priest mentioned in the rubrics; wherever the rubrics are clear, the choir is told to sing it; therefore it seems intrinsically more probable that "Sacerdos dicit: Kyrie eleison" means, "the priest says 'Kyrie eleison.'"

And since the rubric here mentions no one but the priest, the priest alone says: "Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster,"—and all in the same tone.

J. F. S.

PRIVILEGES OF ITALIAN PRIESTS WHO ACCOMPANY IMMIGRANTS TO AMERICA.

The Holy See has recently granted some special faculties to missionaries who accompany Italian immigrants to America.

1. They are privileged to say Mass on board ship.

2. They can receive confessions and absolve from reserved cases, provided the priests have been ordinarily approved for hearing confessions.

3. They may bless marriages, in cases of necessity (*extrema*), before two competent witnesses, on condition that the parties to be married establish (if need be, by oath) their freedom, and that due attestation of the marriage is made to the parish priests of the place whence the parties come, and of the place where they expect to make their home.

4. To baptize and preach.

These faculties are granted for three years.

The document is issued in answer to a request from the director of emigrant missions, by the S. Congregation of Extraordinary Ecclesiastical Affairs, 10 February of this year. The following is the original text:—

Beatissimo Padre,

Gian Giacomo Coccolo, Direttore dei Missionarii di emigrazione, prostrato al bacio del S. Piede, implora per i Missionarii che accompagnano gli emigranti in America le seguenti facoltà:

1° di celebrare la messa nella nave;

2° di ricevere le confessioni ed assolvere dai casi riservati, purchè i detti Missionarii siano approvati per la confessione;

3° di unire in matrimonio, in caso di estrema necessità, alla presenza di due testimoni, e con conditione che consti, almeno col giuramento suppletorio, lo stato libero dei contraenti, e si faccia avere al Parroco di origine e alla Curia del luogo dove prenderanno domicilio, l'attestato del seguito contratto matrimoniale;

4° di battezzare e di predicare.

Che della grazia, ecc.

Ex Audientia SS.mi, die 10 Februarii 1906.

SS.mus Dominus Noster Pius divina Providentia PP. X, referente infrascripto S. Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Secretario, praedictas facultates benigne concedere dignatus est ad triennium proximum, servatis servandis et durante itinere. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria eiusdem S. Congregationis, die, mense et anno ut supra.

L. † S.

† PETRUS, Archiep. Caesarien., *Secretarius.*

THE BLESSING AT COMMUNION OUTSIDE MASS.

Qu. When a priest in sacred vestments gives Communion immediately before Mass, must he give the blessing "Benedictio Dei," or is the usual blessing at the end of Mass, "Benedicat vos," sufficient? O'Kane in his "Rubrics" states that in case of Communion given in black vestments immediately before a Mass *de Requiem* the blessing "Benedictio Dei" ought to be given. I should like a decision from THE ECCLESIASTICAL REVIEW on the matter.

PAROCHUS.

Resp. According to a decision of the S. C. R. (30 August, 1892) the blessing "Benedictio Dei" after the distribution of Communion outside Mass, is always to be given, even during the exposition of the Blessed Sacrament. The only exception to this rule is the case in which Communion is distributed immediately before or after a Mass *de Requiem.* A similar decision had been rendered in 1868, which is, however, omitted in the authentic edition of the *Decreta S. C. R.*, and this decision is mentioned by O'Kane in his third edition (1872) under section 727. Our correspondent's edition is evidently older than this. The matter has been treated repeatedly in THE ECCLESIASTICAL REVIEW.

THE PRAYERS AFTER MASS, ONCE MORE.

Qu. I see from a former issue of the REVIEW that the Editor insists upon the obligation of having the prayers prescribed by Leo

XIII at the end of all Low Masses said *junctis manibus*, that is to say, the celebrant should leave the chalice on the mensa of the altar until the prayers have been completed, and then go up to take it to the sacristy. Now in view of the fact that many of us have been in the habit of saying these prayers with the chalice in our hands, I would ask by what authority, or by what inference from any authoritative statement of either the Pope or the S. Congregation, do you state that these prayers are to be said *junctis manibus*, since nothing to that effect is mentioned in the original decree making this mode of recitation obligatory?

Resp. It is true that the decree in which Leo XIII made the above-mentioned prayers after low Mass obligatory for the entire Church, adds no rubric stating that they are to be said *junctis manibus*. Nevertheless such is the rubric in this case. It was customary to recite these prayers, with only a slight addition, in the Roman province before the Sovereign Pontiff extended the usage as obligatory for the entire Church. In the original rubric prescribing these prayers for Rome, it is explicitly stated that they are to be said *junctis manibus;* whence the inference that they should so be recited generally is natural. But even if this indication of the proper manner of reciting the said prayers did not guide us, we should have the direction of the General Rubrics, which ordinarily forbid the recitation of public prayers otherwise than with joined hands, excepting in cases of necessity or when the Rubrics distinctly prescribe the contrary, as in certain sacramental functions where the action of the celebrant is interpreted by the form of prayer. A well-informed writer in the Roman *Ephemerides Liturgicae* (Vol. II, p. 232) sums up the titles of this obligation in the following sentence: "Tenere in manu calicem dum hae preces dicuntur est contra regulas generales Rubricarum, quae tali vel simili positione orare sacerdotem nunquam permittunt. Est etiam contra Rubricam peculiarem dictis precibus olim praemissam, quae praescribit, sacerdoti illas orationes dicendas esse *junctis manibus*. Est denique contra devotionis exemplum dandum fidelibus, videtur enim nimia discessus properantia sacerdos urgeri."

These are surely safe inferences and at the same time clear directions of the General Rubrics.

THE SPANISH "LEYES."

To the Editor of THE ECCLESIASTICAL REVIEW:—

On page 582 of THE ECCLESIASTICAL REVIEW for June the last sentence of the footnote reads: "All through Spanish *Leyes* for the Indies, the word *doctrina* means *Christian Doctrine*—the Christian Catechism."

Not *all through*. It also stands for the towns, mission stations, curacies, and parishes of converted Indians. A few quotations from the "Gobierno de los Regulares de la America," tomo II, published at Madrid in 1783, will make this clear. On page 69, no. 405, may be seen what is a definition: "Estos Religiosos, que no habian salido á la campaña, y que á pie firme estaban encargados de su educacion, eran por lo comun llamados Doctrineros, y de aquí se originó llamar *Doctrinas* á *aquellos Pueblos*, en que administraban la cura de almas." And in no. 406: "bastando por ahora la prevencion, de que quanto se encuentre en las Leyes y Cedulas Reales con título de *Doctrinas, son unos Pueblos formados*, en que los Regulares tenian, ó tienen la cura de almas, ó el ministerio de Párrocos." On page 392, no. 880, is found this regulation: "El Prelado Regular no puede dar licencia al Párroco Religioso, súbdito suyo, para que ni por un solo dia falte de su Doctrina ó Parroquia." In no. 897, page 404, the regulation reads: "Los Vicaries Generales no pueden llamar á los Frayles Doctrineros fuera de sus Doctrinas para visitarlos . . . en las mismas Doctrinas deben recibir la acostumbrada visita."

One more passage, to omit countless others. On page 403, no. 897 begins with this sentence: "Quando *los Pueblos, ó Doctrinas* de los Indios están entre sí muy proximas, suele el Superior Regular en su visita mandar, que todos los Curas concurran á una de ellas para tal dia determinadamente," etc.

FR. ZEPHYRIN, O.F.M.

Criticisms and Notes.

LIFE OF ST. ALPHONSUS DE LIGUORI, Bishop and Doctor of the Church, Founder of the Congregation of the Most Holy Redeemer. Written in French by Austin Berthe, C.SS.R. Edited in English by Harold Castle, M.A., C.SS.R. Two Volumes. St. Louis, Mo.: B. Herder. 1906. Pp. xvii—769 and xxiii—916.

Father Castle has not confined himself to a perfunctory translation of the well-known biography of the great Saint and Founder by the French Redemptorist, P. Austin Berthe. He has, in harmony with the spirit of exact criticism demanded of the historical writer of to-day, reëxamined the sources, and cast the translated annals into a literary form that gives it the value of an original work. The letters and documents have been Englished directly from the Latin or the Italian; and what the writer calls "the episode of the *Regolamento*" has been in great part rewritten, whilst the epilogue has been enlarged and brought down to the present day. One of the features which makes the work much more attractive to the average reader than its naturally serious character would otherwise allow, is the treatment of the various phases of the Saint's career under catching titles, such as "The Lawyer," "The Road to Damascus," "Poet and Musician," "In Golden Days," "The Art of loving God," etc. There are in truth few figures more picturesque to be found among the canonized saints of this modern age than the young Neapolitan nobleman in whom the chivalry and piety of his maternal ancestors, the well-named Cavalieri family, were blended to greater advantage. Ardent, scholarly—he took his doctor's degree in law at the age of seventeen—and high-minded, he soon realized that earthly talents could be devoted to nobler aims than pleading the causes of injured clients at the bar of civil justice. He became a priest, and never was eloquence put to better use than when he preached in the pulpit of Scala, nor did advocate ever plead more convincingly in behalf of a grand cause than when Padre Liguori appealed to the first associates of his Institute, at the instigation of the devout Costarosa, to preach the Gospel to the poor and for their sakes to abandon all things. But his legal training stood him in further good stead when, to perpetuate the blessed principles of missionary activity, he set to work upon the writing

of his great treatise on Moral Theology. That has been the crowning labor of his long life, and the good that has been accomplished by it can never be measured or exaggerated. From his religious citadel at Nocera he not only combated the errors of Febronius, but sent forth the guiding messages of salvation to thousands of confessors and spiritual directors, whose influence was in danger of being weakened by extreme codes of ethics and a dangerous asceticism fraught with Jansenistic rigor on the one hand, and a delusive mysticism on the other. All this is well told in Austin Berthe's narratives. Indeed, as a contribution to the history of his time this Life of St. Alphonsus is of distinct importance. The notes, chronological tables, letters, documents, lists of works, together with the analysis of the great moralist's theological opinions, give Fr. Castle's edition of the laborious work of Berthe a value both literary and scientific.

THEOLOGIA MORALIS S. ALPHONSI MARIAE DE LIGORIO. (Tom. I. Op. Moral.) Editio nova cum antiquis editionibus diligenter collata, in singulis auctorum allegationibus recognita, notisque criticis et commentariis illustrata, cura et studio P. Leonardi Gaudé, C.SS.R. Tomus primus, complectens Tractatus de Conscientia, de Legibus, de Virtutibus theologicis, et de primis sex Decalogi Praeceptis. Romae: Ex Typographia Vaticana. 1905. Pp. lxiii—722.

It were idle to say here anything in praise of the theology of St. Alphonsus which, as the present Sovereign Pontiff, to whom this edition is dedicated, writes, enjoys such high esteem in the Church as to make his acceptance of the volume a cheerful duty. But this edition possesses a merit that separates it in a manner from the former issues of the *opus magnum*, which has become a standard of morals and of the perfect Christian life among the wise whose office it is to judge consciences and to bind or loosen with justice on earth what God has pledged Himself to approve in heaven.

When the Saint first issued P. Herman Busembaum's *Medulla Theologiae Moralis*, he did not pretend to publish an original work. Like Ballerini, the annotator of Gury, he set himself to elucidate a text which, while dealing systematically with the principles of moral precept and action, required a certain amount of adaptation to the conditions of southern Italy. In making his notes and interpretations St. Alphonsus availed himself of the judgment and accumulated experiences of other writers, and the sources which he consulted grew in course of time to such an extent that it became difficult to keep accurate note of them. To a teacher whose aim was to convert men's

minds unto truth rather than to establish a scientific synthesis of authoritative sayings of moralists, it might matter but little when or where or by whom a truth was expressed in any particular form of words. What St. Alphonsus was anxious about was to formulate principles and facts for the use of others, and he naturally wished to strengthen his conclusions by reliable references, no matter what their names or the titles of their texts; and in successive editions of the original work, in proportion as his own identity and personal experience became the principal element of imparted instruction, the references became subordinated and were frequently lost sight of, without loss of practical gain to the student.

The critical spirit of inquiry, which of recent years has taken its place in theological studies, has gradually extended itself to the verification of citations and to detailed accuracy in the matter of scientific references. To perfect the works of great masters in theology the disciples have found a labor of love in tracing the scholastic origins of their models, and thus, while profiting their own minds by delving into the sources indicated, have strengthened the confidence of the student, and silenced the questionings of the critic. One would scarcely think that the labor of eighteen years, which P. Gaudé has bestowed upon perfecting the critical apparatus of his saintly master's work, finds its adequate reward in the use of this magnificent volume; and yet if we remember the cavillings and the occasions of *odium theologicum* which a misplaced quotation in some favorite authors has caused in the past, the work seems by no means an idle effort in its cause of truth and charity. This will be even better understood if we remember that the number of authors whom St. Alphonsus consults in the course of his work exceeds 800; from them he cites something like 70,000 passages to test or to verify his own conclusions. Chief among these are St. Thomas, Lessius, Sanchez, Lugo, Laymann, Bonacina, Viva, Croix, Roncaglia, Diana, Escobar, Elbel, Sporer, Suarez, Tamburini, Concina, with a host of like great names which include the Salmanticenses and other theological tribunals recognized to this day.

It may be asked how the sense of justice to the authorities from whom he quoted could have prevented a conscience so delicate as that of our Saint from always giving due credit to them, and why above all he did not continue to refer, as he had done in his first editions, to Busembaum as the chief of his immediate sources. As to the latter fact, it will be remembered that the suppression of the Jesuit Order, and the imminent danger of being identified with it, as a sus-

pected political body of religious, imposed upon the Saint the obligation of omitting from the title-page of his theology a name that would have invited public censure from the authorities of the Church and State alike. For the rest, St. Alphonsus was frequently obliged to use an amanuensis, to whom he dictated and to whom he had to leave the revision of proofs for the press. Nor could he always verify the citations of others whom he trusted as men trusted him. Thus it is easy to see how innumerable errors, not serious, yet prolific of infinite inconvenience and hesitation in argument, would be ascribed to the Saint, for which, in reality, he is not responsible.

All the omissions, misplaced references to these authorities, and faulty quotations, these the studious care of P. Gaudé has corrected, and as a result we have an edition of the work of St. Alphonsus which in accuracy of text and notes, and in excellence of typographical arrangement and execution, is absolutely peerless. It is a worthy companion work to the magnificent editions of St. Thomas, St. Bonaventure, St. Dionysius, and others published during the recent years of revival in critical studies of theology.

MORES CATHOLICI, or Ages of Faith. By H. Kenelm Digby. Four Volumes. New York, Cincinnati, Chicago: Benziger Brothers. 1905.

Catholic communities, and especially librarians who have not a copy of Digby's *Ages of Faith*, will be glad of the republication of a work which, like the *Monks of the West* by Montalembert, or Augusta Drane's *Christian Schools and Scholars*, possesses the permanent value of both a classic and a history. It is true that *Mores Catholici* cannot be styled a history in the critical sense in which the term is now commonly understood, as designating exhaustive and accurate collections of statistical documents and elaborately certified annals. Probably we should not consider its actual worth as great as it is, if it were a work of such a character; for then it could never have exercised the intellectual and religious influence arising out of its exposition and valuation of the ethical elements that furnished the subsoil wherein the seed of all that is noble in European civilization was planted. Digby's power lay in his ability to create an atmosphere at once healthy and agreeable. He had an instinct for whatever was beautiful, and his aim was to communicate it and utilize it for the adornment of religion and the uplifting of man to the level of religious perfection. His extraordinary capacity for storing varied information was something like that of Cornelius à Lapide. He seems in the intellectual

order to be what the gardener who designed the terraced paradise of Isola Bella, one of Borromeo's islands in the beautiful Lago Maggiore, was, as a lover of flowers and trees, collecting the beautiful and useful growth from every part of the globe to illustrate the culture of the human soul under the unchanging spring-like influence of the Catholic faith. In *Mores Catholici* the author has collected "the fragrance of past ages"—that is a true appreciation. He was a young man when, still outside the visible pale of the Church, he published that masterpiece of Christian ethics, *The Broadstone of Honor*, in which he identified himself, as Archdeacon Hare wrote, "with the good and the great, the heroic and holy in former times." Sterling, no mean judge of Christian chivalry and gentlemanliness, tells us, after reading one of Digby's books, that he never pored over a volume "more full of gentleness and earnest admiration for all things beautiful and excellent."

These judgments are not exaggerated when applied to the author's present work in particular. Aside from the didactic instruction in ecclesiastical history and moral philosophy it gives our youth, such a work might well be employed as a sort of accompanying torch to illuminate the way to a practical appreciation of all serious study in the field of religion and ethics. There is danger that the new methods of criticism in history cause the average reader to overestimate the necessity of dwelling upon the darker side of historical facts, and of lapsing from the extreme of optimistic fanaticism to that of immoderate objectivity which, under the plea of investigating truth, loses sight of the primary object aimed at in all teaching of history. That object is to make the experience of the past the caution of the future, rather than to lay bare evil for the multitude to gloat over. Digby's *Mores Catholici* is an excellent antidote against this tendency. From it we learn what is profitable for society and for the individual. It gives us a right estimate of the value of religion, without subjecting the mind to either the strain of hard theories or the delusive sense of unreality in matters of faith. The author tells the story of those great and good teachers of the past whom Grotius, though by no means an enthusiastic admirer of the scholastics, admits to have been safe guides in all human conduct, irrespective of times or places. "Ubi in re morum consentiunt, vix est ut errent" (Proleg. *De Jure Belli ac Pacis*).

For the priest in particular there are few works that offer more refreshing and instructive matter of thought and fact, told with a cer-

tain amount of fervor and beauty of diction, the frequent reading of which can hardly fail to impart the habit of good style and fluency of language, together with an atmosphere or temper most valuable for understanding rightly the methods and manners of the ages of faith.

The four volumes form a stately addition to the recent output of Catholic classical works by the Benzigers.

S. FRANCISCI ASSISIENSIS VITA ET MIRACULA additis opusculis liturgicis auctore Fr. Thoma de Celano. Hanc editionem novam ad fidem MSS. recensuit P. Eduardus Alenconiensis, O.F.M.Cap. Romae: Desclée, Lefebvre et Soc. 1906. Pp. 482.

The student of Franciscan literature who has become familiar with Fr. Edward d'Alençon's editions of the *Legendae*, and in particular the Saint's *Sacrum Commercium cum Domina Paupertate*, of which Mr. Montgomery Carmichael has given us an admirable English translation, will hail this volume with delight.

There is no longer any doubt among leading critics regarding the trustworthiness of Fr. Thomas à Celano as a witness to the doings and mind of the Saint of Assisi—

> . . la cui mirabil vita
> Meglio in gloria del ciel si canterebbe.

In his *Prolegomena*, Fr. d'Alençon outlines the story of Friar Thomas, his origin, his entrance into religion and holy life, the fame of his sanctity after death, whence we conclude to the truthfulness of his testimony to what he saw of St. Francis. Next follow an appreciation of the works of Fr. Thomas, an examination of the codices with their successive editions, and a brief study of the *Opuscula liturgica*, the "legenda ad usum chori," and the "Sequentiae," the full text of which is found at the end of the volume.

It is needless to say that the critical value of the numerous references and notes accompanying the text of the *Legendae* and *Prolegomena* is commensurate with the labor of research bestowed upon the edition, which represents most careful study of the available codices and commentaries in the various centres of Franciscan letters. In copying from the original MSS., in the main represented by the Barcelona, Assisi, and Marseilles codices, the editor has adhered to the modern orthography, at least where there was any decided difference. He also gives concordance tables which enable the student to follow the notes and compare the readings of the different editions.

We trust that Fr. Paschal Robinson will have something to say for

the greater delight and edification of our clergy about this labor of his illustrious confrère whose graceful pen, accurate knowledge, and love for the ideals which St. Francis inspired, he so largely shares.

THE STORY OF THE CONGO FREE STATE. Social, Political, and Economic Aspects of the Belgian System of Government in Central Africa. By Henry Wellington Wack, F.R.G.S., Member of the New York Bar. With 125 Illustrations and Maps. New York and London: G. P. Putnam's Sons. 1905. Pp. 634.

LA QUESTION CONGOLAISE. Par Arthur Vermeersch, S.J., Doct. en Droit et en Sciences politiques et administratives. Bruxelles, Belgique: Charles Bulens. 1906. Pp. 375.

The acute controversy, concerning the government of the Congo Free State, which had been carried on between the Belgian and the British representatives of the mercantile interests in African territory, was a short time ago transferred to the United States in order to settle it by an appeal to public opinion with the possible issue of an act of arbitration through our Chief Executive and his council. In April of the present year the "Congo Reform Association" issued, in the name of the "English and American Churches," a demand for investigation by a tribunal beyond suspicion of partiality. The reason which led the Protestant church-organizations to take this step was not simply that general humanitarian or philanthropic interest which is invoked to protect a people against the barbarities and cruelties committed in the name of Christian civilization; but as the condition of the helpless natives of the Congo cried aloud for redress, it was generally known that the accusations lodged against European traders and settlers, rightly or wrongly, involved the missionaries who had been sent there to evangelize the negroes. It was said that many of the missionaries were simply disguised land agents and traders who sought the protection of the Gospel for their selfish schemes, and the Church associations were called to their defence.

There are Protestant and Catholic missionaries in the Congo Free State. The fact that Belgium, a Catholic nation, holds the controlling interests and recognized sovereignty in the Congo territory might lead to the assumption that the Catholic missionaries have special protection and exclusive rights in the colony. This is not the case. The Baptist Missionary Society of London, the American Baptist Missionary Union, the Missionary Alliance, the Swedish Missionary Society, and other religious associations exercise a very considerable influence

in the territory; they own much land and have a guaranteed revenue from which to support about three hundred missionaries as well as native catechists and their dependents. The Catholic missionaries, not so generously subsidized by their home governments, have a real struggle for existence. This is what Mr. Henry Wellington Wack says of them (p. 301):—

> The Congo Free State tolerates all religions, no one of them enjoying a privilege denied to the others. Unfortunately, the Protestants are split up into several sects; but there is no division among the Roman Catholics, and this fact has resulted largely in favor of the growth of the latter.
>
> The White Fathers began their mission in Congo land in 1878, a year later than the first Protestant mission. They were followed by the Scheut Fathers in 1888, the Trappists in 1892, the Jesuits in 1893, the Priests of the Sacred Heart in 1897, the Prémontré Fathers in 1898, and the Redemptorists in 1899.
>
> The wide-reaching results of the earnest labors of these self-denying evangelists are apparent in the existence to-day of 59 permanent and 29 temporary posts, 384 missionaries and sisters, 528 farm chapels, 113 churches and chapels, 523 oratories, 3 schools of second degree, 75 primary schools, 440 elementary schools (in which native teachers instruct in the elements of reading, writing, and arithmetic), 7 hospitals, 71 Christian villages, and 72,383 Christians and catechumens.

This and similar passages in Mr. Wack's splendidly furnished volume will indicate his general attitude of impartiality in assigning to the influence of the Catholic missionaries any part of the troubles in the Congo. He admits all the injustices of the European against the Negro, and he speaks with perfect knowledge of his subject, not only from an intimate association with the agencies of the Belgian and English companies, but also from a close study of those documents in the Government archives of Brussels which are calculated to throw light upon the subject. His conclusions, as one who speaks with the candor and natural independence of an American citizen, are that the missionaries, Protestant as well as Catholic, are free from all responsibility.

> On the Congo, religion is, perforce, a plain, sincere, and a comforting thing. . . . The aboriginal black cannibal still occupies the banks of the Congo. But his nature, so recently in its savage state, is manifesting great change. He is on his knees in the mission chapel; the song of the White Fathers and the Sisters of Mercy inspires in him the rude awakening of new emotions. His own voice abandons the war-cry and makes its fervid untaught plea to the white man's God.

For the rest, it is the white man, the English trader in particular, interested in the rubber product and the monopoly of the ivory industry, that seeks to eliminate the black man by systematic atrocities which make existence a hell and death a relief. "The white men

came," he writes, "and refined their cruelties in a thousand ways now practised by civilization behind the curtain and the padded door."

On the whole, Mr. Wack's book is a defence of King Leopold's rule in the Congo against the aspersions of the British monopolists. His praise of the Belgian policy is unstinted and evidently sincere, although he does not pretend to approve of all the acts of the king; and there is no reason to suspect the validity of his testimony in favor of the Belgian protectorate. The volume furnishes a strong light upon the whole question from the religious as well as the economic viewpoint, and no one interested in the social and political conditions of the African continent can afford to neglect the information offered by the author.

To be complete and in a measure corrective, the reading of Mr. Wack's book should be supplemented by the able and exhaustive work of the learned Jesuit, P. Vermeersch, who is the last, so far, to have spoken on the subject. The Belgian Commission, appointed to make a report concerning the condition of affairs in the Congo, appears to have neglected its opportunities, if not its duty, to probe into the detailed work of the party for whom it acted. If it condemned the action of the English syndicates which sought to interfere with the management of the Belgian authorities, it nevertheless failed to give an impartial exposé of the neglects and wrong-doings of the royal officers who were not wholly without blame.

And here the cry comes from the missionaries, not because they were wronged, but because the Government officials, to further their own nefarious and avaricious schemes, abused the confidence which the missionaries inspired in the natives.

> Anxious to satisfy the civil authorities who requested the assistance of the missionaries and their catechists to aid in promoting the industrial development of the country by their coöperation, we exhorted and taught the natives to gather caoutchouc from the woods and to plant new caoutchouc trees. They demurred, knowing from their past experience that by becoming slaves of the whites in the caoutchouc trade they would invite untold hardships on themselves and receive no recompense for their exacting labor. We assured them that they need not fear, that the missionaries would protect them, and that their work would be properly recompensed so as to allow them freedom to cultivate their own homes. They began to work, even the children helped with a good will, and all was well done in the hope that the fruit of the labor would be in part their own. We were sadly deceived. When the crops were gathered, the agents claimed the entire harvest and the reserves, and the appeal of the missionaries was treated with disdain by the officials.

This is an instance of the general plea which Fr. Vermeersch makes in behalf of the Congolese to the king and the Belgian people. It points out that there has been injustice, and that the rapacity of the civil representatives has operated to the disadvantage of the religious and the social condition of the natives, for whose benefit the Congo is being governed by Europeans who entered the country under the sole legitimate pretext of safeguarding the rights of the original inhabitants against unjust treatment of random invaders.

To get at the juridical heart of the question of rights and interests belonging to the negro inhabitants, the author traces the origin of the Belgian protectorate in the Congo, examines the titles of possession, the legislation, the international responsibilities. Next he takes up the questions of the industries, the social and domestic relations of the native and foreign elements, the functions of the civil officers and those of the missionaries.

By an accurate and elaborate analysis of principles and their application to the existing conditions, P. Vermeersch enables us to understand thoroughly the importance and practicability of the solution which he proposes for the amelioration of the Congo inhabitants. This solution includes certain reforms in the judiciary and administrative sections of the government. It points out the advantages that will accrue from a consistent and just policy of fiscal and particularly moral reform, and places the whole matter in a respectful but unmistakably sincere and outspoken manner before the Belgian authorities.

Father Vermeersch's work has a statistical and historical value apart from the moral arguments by which he seeks to secure the rights of the Congo people.

IN AND OUT OF THE OLD MISSIONS OF CALIFORNIA. An Historical and Pictorial Account of the Franciscan Missions. By George Wharton James. With illustrations. Boston: Little, Brown & Company. 1905. Pp. 392.

Mr. James, already well-known as a student of early American civilization along the Pacific coast, from his attractive sketches of Indian and pioneer life in California and Arizona, writes not so much as a scholar or historian who proposes to open new records or shed new light upon the accounts of California missions by Bancroft, Shea, Salpointe, Zephyrin, Lummis, Palon, or Clinch: his object is rather to lead the reader into a reverent appreciation of the noble characters, the heroic deeds, and the charming surroundings which make up the

grand picture of that unique Christian commonwealth established in the newly-discovered Western world by the sons of St. Francis in the spirit of their holy founder. He describes the things he has seen, not as a dilettante with camera and superficial inquisitiveness for novelty, but as one who is drawn to the scenes by what they tell of the heart story enacted there and of which the indelible memory is graven in the rude stone cross, the flat tombstones, the ornamented arches, and the broken remnants of cloister and sanctuary. "For nearly twenty-five years I have venerated them ; I have made pilgrimages to them ; and at times sent both artists and photographers to bring me their impressions of them. My own camera, with me, has peered into every kind of nook and cranny, and thousands of photographs and many mental impressions are the result. So now I put some of these on paper for others to share with me."

It must not be supposed, however, that this originality of impression, fashioned by a love for the subject, is the only feature that distinguishes the volume as a work of genuine information. The author has the merit of being the first to have analyzed certain details of the mission style of architecture ; he gives us a careful survey of the mural decorations, a pictorial account of the furniture, pulpits, doors, and other woodwork of the missions ; also an account of the silver and brass ware, the crosses, candlesticks, and the statuary and figure work adorning the first establishments of the missionaries. The condition of the Indians, in so far as they contributed to or welcomed the civilizing attempts of the sons of St. Francis, forms also a feature of the volume not so exhaustively dwelt upon by older writers on the same subject.

From these indications the reader may gather that *In and Out of the Old Missions* is a volume of decided interest to the Catholic clergy, whether we take it as an historical account written in pleasing and pure English, or as a source of information to the student of American archeology and in particular of ecclesiastical art during the first century of Catholic parochial life in California. To persons who propose to visit the old missions, which are quite unique as relics of a religious civilization fast passing away, the volume is likely to prove an excellent guide-book, and one of permanent interest and reference.

Literary Chat.

According to the *Special Reports* issued by the Bureau of the Census at Washington, D. C., the area of the United States is 3,686,306 square miles, which means about one-fourteenth of the land area of the globe. Only three countries cover a larger plot of ground than this—the British, the Russian, and the Chinese Empire. The average size of an American State is 65,827 square miles, which is larger than England and Wales (58,324), or than Scotland and Ireland (62,401), though "out West" it takes 106,886 square miles to make an average commonwealth—which is near to equaling the combined area of Great Britain and Ireland.

The population of the United States in 1900 was 84,907,156, a number exceeded only by the three Empires just mentioned. The "cities" which house two-fifths of these numbers accommodate all the way from 3,437,202 for New York to just 7 for Rainy Lake City. There is plenty breathing space with us, since, while Great Britain crowds 343.8 persons into a mile, Japan 303.5, Italy 293.5, and so on—we allow a mile to every 25.6. Our Canadian brethren, however, are much more generous than this. Every man and a half (1.5) may have a whole mile to himself. In Australia they are even more lavish. A man and a third (1.3) is the average with them.

The women have an advantage over the men in this country. There are 1,638,321 more of the gentler sex with us. When you count up the relative numbers going to school, the proportion is about the same. In 1900, among the 13,367,147 attending school, 499 in each 1000 were male and 501 female.

The other statistics regarding race (especially the Negro), illiteracy, domestic life, occupation, and the rest, are highly instructive and important, for students of sociology particularly.

The current issue of CHURCH MUSIC (Pentecost number) presents a valuable collection of papers on the practical and more important issues of our ecclesiastical music reform. Dom Mocquereau, the leader of the Solesmes school of Gregorian chant, has a richly illustrated (18 pages of figures) article dealing with the question of elementary rhythm. His confrère, Dom Eudine, of the Solesmes Benedictines, interprets the Introit *Gaudeamus* (also with valuable illustrations). The same theme is explained by the well-known Roman composer Giulio Bas, who furnishes a Gregorian accompaniment specially arranged for this number.

Among the historical papers contributed to this issue of CHURCH MUSIC is a description of the musical workshop of the Solesmes monks at Appuldurcombe House in the Isle of Wight, by the Rev. R. Baralli of the theological seminary at Lucca, Italy. The *Liturgical Notes* by "Pax" (Malvern, England) are as usual excellent, dealing in particular with Trinity Sunday and Corpus Christi. Our indefatigable American composer, Father Bonvin, S.J., supplies organists with an (original) harmonization of a *Kyrie* and *Gloria* for the Mass "Te, Christe, supplices," the

movement and musical rendering of which he explains in a short editorial article. By this method the singers are made to understand not only the words but the melodic spirit of what they sing.

In "Chronicle and Comment" Dr. Bewerunge of Maynooth, Ireland, takes issue with Mr. Mitchell in his previous review of *A Grammar of Plain Song*.

It is pleasant to note that CHURCH MUSIC is not wedded to any one set of opinions on which musicians may freely differ. The weight of authority on the part of the contributors leans of course toward the Solesmes school, but that is quite just and in accordance with the policy of THE ECCLESIASTICAL REVIEW which selects for its department editors and contributors men whose attainments are unquestioned. Thus, under the direction of the leading writers of the Solesmes school, which the Sovereign Pontiff has constituted, so to say, the authoritative interpreters of the ecclesiastical chant, CHURCH MUSIC has at once become the first organ in the ranks of periodicals aiming at the reform inaugurated by Pius X. Of that no one can have any doubt who has seen any of the issues of the new magazine. It contains no amateur contributions, but everything in it is carefully designed, and the highest class of workmanship prevails and is vigorously maintained throughout its pages.

May we not then justly ask Bishops and Priests to coöperate with us at least to the modest extent of placing the magazine in the hands of their organists and teachers? It is a trifling matter for the individual; but it enables us to carry a great load and to give the best that can be had to further the movement which the Holy Father wishes, and on the proper understanding of which so much of the true progress and reverence of Catholic faith depends. We ask priests to subscribe because it is necessary that there be within the reach of the clergy some means of information as to the methods and resources of the new Church discipline; but we offer them at the same time an undoubted equivalent, and more, for the amount of their subscription.

Music in the Seminary, by Jacques Brunante (Boston)—*A Gregorian Missionary in England—Abbreviated Plainsong—Wanted: A Thorough Knowledge of Latin*—and a score of other interesting themes are treated editorially in the June number of CHURCH MUSIC. There are some ninety reviews and notices of important new musical publications.

It may seem to some of our readers that we overrate the importance of the services done and to be done by this magazine of ecclesiastical chant. Yet not a few of our bishops who have taken thought over the matter have become interested and are anxious to arouse a like interest among their clergy. In some cases the Ordinaries happen to be at the same time men of musical culture and taste, and accordingly they have been able to act definitely and energetically. One serious difficulty is the lack of familiarity with the requirements of a male choir among the rural clergy who have hitherto relied upon their modest organists and soloists, with a cabinet organ to furnish the harmony of sound to their devotion. They wait not merely for detailed instructions from their bishops, but also for means to carry them out.

What is wanted is a number of children with voices. The world and every parish is full of them, of course. But they need an instructor, a man or woman who can teach them the liturgical music. That want is not so easily supplied, although with some effort a person of even rudimentary ability can do much, if she or he get the right tools. These tools are a manual, a grammar of plainsong, and some pieces selected from the classified catalogue (Repertory No. 1) of the Dolphin Press, or else Pustet's *Kyriale* and *Organum Comitans* which has the *modern* accompaniment of the new music to be sung. Where no living teacher can be found, the phonograph method by Professor Bansbach (St. Louis, Mo.) will be a great help and can be employed by any one who can manage boys and has an ear for music, together with an intelligent appreciation of what devotion in church means. Ordinarily the teacher wants a melodeon or cabinet organ in the room, since the rehearsals cannot always conveniently be had in the church. But many a Sunday-school is hampered in its work because it cannot afford to buy an organ.

Now here comes an offer which, if it is meant as an advertisement, will also prove a help to many a poor church or singing-school. The firm of C. J. Heppe & Son (Philadelphia and New York), manufacturers and dealers in organs, pianos, etc., have during recent years accumulated by trade and otherwise a stock of second-hand organs, which they offer for the mere cost of their repair and freight. The expense of putting these organs in order does not exceed about five to fifteen dollars each. Those of our readers who may wish to avail themselves of this opportunity should communicate directly with the Heppe firm, 1117 Chestnut Street, Philadelphia, or 302 Mott Avenue, New York.

Books Received.

SACRED SCRIPTURE.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. By the Rev. Francis E. Gigot, D.D, Professor S. Script., St. Joseph's Seminary, New York. Part II—Didactic Books and Prophetical Writings. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 505. Price, $2.00.

THE GOSPELS OF THE SUNDAYS AND FESTIVALS. With an Introduction, Parallel Passages, Notes, and Moral Reflections. By the Very Rev. Cornelius J. Canon Ryan, D.D., late Professor of S. Script. and Hebrew, Holy Cross College, Clonliffe, Dublin. Two volumes. (Second edition.) New York, Cincinnati and Chicago: Benziger Brothers. 1906. Pp. lxiv—334 and 386. Price, $4.50, *net*.

THE WITNESS OF THE GOSPELS (Westminster Lectures, edited by the Rev. Francis Aveling, D.D.). By the Very Rev. Monsig. A. S. Barnes, M.A. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1906. Pp. 63. Price, bd., $0.30.

THE GREATER EXODUS. An Important Pentateuchal Criticism Based on the Archæology of Mexico and Peru. By J. Fitzgerald Lee. London: Elliot Stock; Bombay: A. J. Combridge & Co. 1903. Pp. x—132. Price, $1.00.

LES COMMENCEMENTS DU CANON DE L'ANCIEN TESTAMENT. Par le P. Jean-Baptiste de Glatigny, O.F.M. Rome: Desclée, Lefebvre, et Soc. 1906. Pp. 248. Price, 3 lire.

THEOLOGICAL AND DEVOTIONAL.

MEDICINA PASTORALIS in usum Confessariorum et Curiarum ecclesiasticarum. Accedunt Tabulae Anatomicae explicativae. Auctore Joseph Antonelli Sac. Vol. I. Editio altera aucta et emendata. Romae, Ratisbonae, Neo-Eboraci, Cincinnati: Fr. Pustet & Co. 1906. Pp. 458 et Tab. xxxv. Price, $4.50.

THE EXISTENCE OF GOD (Westminster Lectures). By Canon Moyes, D.D. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1906. Pp. 63. Price bd., $0.30.

THE LAW OF THE CHURCH. A Cyclopedia of Canon Law for English-speaking Countries. By Ethelred Taunton, Priest of the Archd. of Westminster. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 652. Price, $6.75.

THE LESSONS OF THE KING, Made Plain for His Little Ones. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 198. Price, $0.60.

THE LOVER OF SOULS. Short Conferences on the Sacred Heart of Jesus. By Henry Brinkmeyer. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 180. Price, $1.00.

THE ANNUAL RETREAT. Meditations and Spiritual Conferences for the use of Religious who make their Annual Retreat Privately. By the Rev. Gabriel Bouffier, S.J. Translated from the French by Madame Cecilia, Religious of St. Andrew's Convent, London. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 282. Price, $0.95.

SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. By Madame Cecilia. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 238. Price, $1.00, *net*.

TRACTATUS DE VERA RELIGIONE quem in usum auditorum suorum concinnavit. Auctore G. Van Noort, S. Theol. in Seminario Warmundano professor. Amsterdam, Holland: C. L. Van Langenhuysen. 1901. Pp. 207. Price, 1.25 florins.

TRACTATUS DE ECCLESIA CHRISTI quem ad usum auditorum suorum concinnavit. Auctore G. Van Noort, S. Theol. in Seminario Warmundano professor. Amsterdam, Holland: C. L. Van Langenhuysen. 1902. Pp. 231. Price, 1.50 florins.

TRACTATUS DE DEO CREATORE quem in usum auditorum suorum concinnavit. Auctore G. Van Noort, S. Theol. in Seminario Warmundano professor. Amsterdam, Holland: C. L. Van Langenhuysen. 1903. Pp. 203. Price, 1.50 florins.

TRACTATUS DE DEO REDEMTORE quem in usum auditorum suorum concinnavit. Auctore G. Van Noort, S. Theol. in Seminario Warmundano professor. Amsterdam, Holland: C. L. Van Langenhuysen. 1904. Pp. 208. Price, 1.50 florins.